

One Hundred Sixteenth

SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 5, 6 and 7, 1945

With Report of Discourses



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The One Hundred Sixteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Sixteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1945.

The general sessions of the Conference were held at 10 a.m. and 2 p.m. each day, and the General Priesthood meeting was held Saturday evening at 7:00.

Through the courtesy of Radio Station KSL of Salt Lake City and Station KSUB of Cedar City, Utah, the proceedings of the Conference, with the exception of the Priesthood meeting, were broadcast for the benefit of the general public.

President George Albert Smith was present and presided at each of the meetings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: George Albert Smith, * J. Reuben Clark, Jr., and David O. McKay.

The Council of the Twelve Apostles: George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, and Matthew Cowley.**

Patriarch to the Church: Joseph F. Smith.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Milton R. Hunter, and Seymour Dilworth Young.

The Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.

Members of the General Committee, Church Welfare Program.

* President Heber J. Grant passed away May 14, 1945.

** Elder Matthew Cowley was sustained at this Conference to fill the vacancy in the Council of the Twelve caused by the appointment of Elder George Albert Smith, formerly President of the Council of the Twelve, to the Presidency of the Church.

Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisors.

Presidents of Stakes and their counselors, Bishops of Wards and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, and members of the Aaronic Priesthood; general, Stake, and Ward officers of the Auxiliary organizations, from all parts of the Church.

Mission Presidents: David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; David I. Stoddard, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; William L. Warner, Texas-Louisiana; Richard W. Madsen, Jr., Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Samuel E. Bringham, Northwestern States; Octave W. Urnenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

FIRST DAY MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock a.m., Friday, October 5, with President George Albert Smith presiding and conducting the exercises.

The great Tabernacle was crowded to capacity, every available space being occupied. The Assembly Hall on the Tabernacle grounds was also fully occupied, and a large concourse of people assembled on the grounds, amplifying equipment having been installed in the Assembly Hall and on the grounds so that those who were unable to get into the Tabernacle could hear the services.

President George Albert Smith:

This is the opening session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convening in the Tabernacle on Temple Square in Salt Lake City. The Tabernacle is filled to overflowing and many people are standing outside.

There are on the stand this morning all of the General Authorities of the Church.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over KSL, and also the two services on Sunday at the same hours. These same sessions will be broadcast over Station KSUB at Cedar City.

The singing today will be by the Relief Society Singing Mothers of the Salt Lake Stakes. Sister Florence J. Madsen is the director; Elder Alexander Schreiner is the organist.

The first song will be "America," sung by the choir and congregation.

The opening prayer will be offered by President David O. McKay of the First Presidency of the Church.

The choir and congregation sang "America."

President David O. McKay, Second Counselor in the First Presidency of the Church, offered the invocation.

The Relief Society Singing Mothers sang "The Lord's Prayer," by Gates.

President George Albert Smith:

The manner of voting today will be new to some of you. It will be desirable that we keep in mind that this is the Lord's house and that we are here in worship. While the form of voting may be somewhat extended over the usual Conference voting, it is desirable that we all participate, not only by raising our hands but that our hearts be full of gratitude to Him who is the Father of us all.

President Clark will now present the General Authorities of the Church in the order that will be described by him.

SUSTAINING OF GENERAL AUTHORITIES

President Clark:

We are met here in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of the Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Patriarchs of the Church occupy the seats to the south of the stand.

The High Priests of the Church, including presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries. The ward bishoprics are seated just in front of the east gallery.

The Seventies occupy the north part of the building on the main floor under the north gallery.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (priests, teachers and deacons) occupy the seats on the main floor, just back of the bishoprics, under the gallery on the east.

The general membership of the Church occupy the rest of the building. The voting will be by priesthood quorums first and then by the General Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, presidencies of quorums, quorum members, the Presiding Bishopric, and ward bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (priests, teachers and deacons.)
8. The whole congregation here assembled including the priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed: Those voting affirmatively will, when called upon, arise to their feet and bring their right arms to the square to witness to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.

The officers so to be voted for by quorums are the following:

The President of the Church.

The First Counselor to the President of the Church.

The Second Counselor to the President of the Church.

The President of the Quorum of the Twelve.

The Council of the Twelve.

The Patriarch to the Church.

The sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch as Prophets, Seers, and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the general officers of the Church, and the general auxiliary officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum or group of quorums will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The First Presidency will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain George Albert Smith as Prophet,

Friday, October 5

First Day

Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Friday, October 5

First Day

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall likewise arise and join in the voting, and likewise all those listening in on the air.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands, those opposed will manifest it by the same sign.

The congregation will please be seated.

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

The First Presidency will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands, those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards	Albert E. Bowen
Joseph Fielding Smith	Harold B. Lee
Stephen L. Richards	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson
Joseph F. Merrill	Mark E. Petersen
Charles A. Callis	Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the *Patriarch to the Church*, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards	Albert E. Bowen
Joseph Fielding Smith	Harold B. Lee
Stephen L. Richards	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson
Joseph F. Merrill	Mark E. Petersen
Charles A. Callis	Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled including the presidencies of teachers and deacons quorums, and members of priests, teachers and deacons quorums, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall and those listening in on the air arise, and join in this voting.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards
Joseph Fielding Smith
Stephen L. Richards
John A. Widtsoe
Joseph F. Merrill
Charles A. Callis

Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra T. Benson
Mark E. Petersen
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The First Presidency will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise:

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the presidents of the First Council of Seventy, the presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain Joseph F. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again will those in the Assembly Hall and those listening in on the air arise and join in the voting.

It is proposed that we sustain Joseph F. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

The First Presidency will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the presidents of the First Council of Seventy, the presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall and those listening in on the air, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the general officers of the Church, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall and those listening in on the air, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Marion G. Romney
Thomas E. McKay
Clifford E. Young
Alma Sonne
Nicholas G. Smith

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain George Albert Smith as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the First Council of Seventy:

Levi Edgar Young
Antoine R. Ivins
John H. Taylor
Richard L. Evans
Oscar A. Kirkham
Seymour Dilworth Young
Milton R. Hunter

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church:

LeGrand Richards as the Presiding Bishop, with Marvin O. Ashton as his First Counselor, and Joseph L. Wirthlin as his Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

GENERAL OFFICERS OF THE CHURCH

It is proposed that we sustain as Church Historian and Recorder, Joseph Fielding Smith, with A. William Lund as assistant.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

George Albert Smith	Adam S. Bennion
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
John A. Widtsoe	

Frank Evans, secretary and treasurer

As Commissioner of Education, Franklin L. West, and as Seminary Supervisor, J. Karl Wood.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Auditing and Finance Committee:

Orval W. Adams
 Albert E. Bowen
 George S. Spencer
 Harold H. Bennett

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir, Lester F. Hewlett, president; J. Spencer Cornwall, conductor, Richard P. Condie, assistant conductor, and as organists, Alexander Schreiner and Frank W. Asper.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the Church Welfare Committee as follows:

ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	John H. Taylor
Marion G. Romney	Oscar A. Kirkham
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

and The Presidency of the Relief Society

GENERAL COMMITTEE

Henry D. Moyle, chairman
 Harold B. Lee, managing director
 Marion G. Romney, assistant managing director

with

Mark Austin
 William E. Ryberg
 Clyde C. Edmunds
 Roscoe W. Eardley

Sterling H. Nelson
 Stringam A. Stevens
 Howard Barker
 Ezra C. Knowlton

as members.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the heads of the auxiliary organizations of the Church:

Belle Smith Spafford, as President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, with Marianne Clark Sharp as first counselor, and Gertrude Ryberg Garff as second counselor, with all the members of the board as at present constituted.

Milton Bennion, as General Superintendent of the Deseret Sunday School Union, with George R. Hill as first assistant superintendent, and A. Hamer Reiser as second assistant superintendent, with all the members of the board as at present constituted.

George Q. Morris, as General Superintendent of the Young Men's Mutual Improvement Association, with Joseph J. Cannon as first assistant superintendent, and Burton K. Farnsworth as second assistant superintendent, with all the members of the board as at present constituted.

Lucy Grant Cannon, as President of the Young Women's Mutual Improvement Association, with Verna W. Goddard as first counselor, and Lucy T. Andersen as second counselor, with all the members of the board as at present constituted.

Adele Cannon Howells, as President of the Primary Association, with LaVern W. Parmley as first counselor, and Dessie G. Boyle, as second counselor, with all the members of the board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

President Clark:

President Smith, so far as I have observed the voting in each case was unanimous.

President George Albert Smith:

If Matthew Cowley is in the audience we would like him to come now and take his place on the stand.

(Brother Cowley came to the stand)

The new member of the Council of the Twelve has taken his place, after being welcomed by the Church.

The choir and congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

PRESIDENT GEORGE ALBERT SMITH

I wonder if anyone else here feels as weak and humble as the man who stands before you. I have been coming to this house since my infancy. I have seen all the Presidents of the Church since that time sustained by the congregation here, as their names have been presented from this stand. I have seen the Church continue to grow in numbers, and have realized throughout all my years that the Church of Jesus Christ is what its name implies. We who are members of this Church are indeed fortunate to have found the light and to have accepted the truth.

GROWTH OF THE CHURCH

In the year 1830, the Church was organized with six members. The adversary of all righteousness has from that day to the present sought to impede its progress and destroy it. I wonder if that great man, Joseph Smith, who gave his life that the Church might be organized and carried on as the Lord intended, can see the Church as it exists today, with its branches established in all parts of the world, and realize that each day since he was martyred, since he laid down his life and sealed his testimony with his blood, the Church has become stronger than the day before.

From this stand addresses have been delivered by some of the great teachers of the world. Some of the greatest students of the scriptures have explained the gospel from this stand, and men and women from everywhere have worshiped here. Yesterday, this house was apparently as full of the membership of the Women's Relief Society of the Church as it is today with both men and women together. Through that great organization, the Relief Society, begun by the Prophet Joseph, was given to womankind the dispensation of representing the Lord in their way as daughters, as wives, as mothers, and as representatives of their kind in all the world.

THE RESTORATION OF THE GOSPEL

We have had sustained here today various of the quorums of the priesthood, each one directed in its organization by our Heavenly Father. It was not a matter of personal wisdom on the part of individuals. In each case there was necessity for group organization, and as the Church grew and multiplied in numbers, the quorums have correspondingly increased until today in all parts of the world there are men divinely appointed, set apart, and endowed with divine authority, who state positively that they know whereof they speak when they testify that Jesus was the Christ, the Son of God, who died that we might all live. The Church that he organized in his day represented his Father and himself in all the parts of the world where it was established. In our day, by the direction of Jesus Christ our Lord, this Church was organized. It wasn't organized from just the

imagination of men and women. There came a necessity that the priesthood of the living God be restored. A youth was selected to begin the work. When he was less than fifteen years of age, Joseph Smith lived at or near Palmyra, New York state, on a little farm. He was confused about what he should do, or which church he should join. The various denominations in that community were holding revival meetings and one group was saying, "This is the way," and another, "This is the way," until he, being of a naturally religious turn of mind, having lived in a home where the Bible, the holy scripture, was read, found in one passage of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

THE COMING FORTH OF THE BOOK OF MORMON

Although a boy fourteen years of age, he went into the woods near his home, into one of God's first temples, bowed down upon the ground, and asked the Lord in his confusion, "Which of these churches shall I join?" I have no doubt he was surprised when the answer came to him, "Join none of them." And then he was told that if he would obey the direction of our Heavenly Father, an important mission would be given for him to perform under divine direction. That was not the idea of a man who desired to deceive; it was the humble, simple faith of a boy. So he continued following the inspiration of the Lord. He continued carrying out the directions that were given to him by holy beings, the result of which was the uncovering in the Hill Cumorah of the golden plates from which the Book of Mormon, the history of the ancestors of the American Indians, was translated and published. Since then that book has been carried to the ends of the world, having been published in many languages. He was only a young man when that occurred. When the time came for its publication, he was ridiculed. People derided him and called him a money digger because he worked for a living and had to earn that living part of the time digging in the earth. But they didn't look upon him as a servant of the Lord; neither did the majority of the people in the days of the Savior accept Jesus Christ of Nazareth as a servant of the Lord. The great majority rejected Christ and rejected each of his followers who became members of the quorum of the Twelve.

Joseph Smith persisted in his work; and when the Book of Mormon was finally about to come from the press, after having been translated through the gift and power of God, for it was in a language unknown to him, the people in the neighborhood of Palmyra agreed that they would not buy it, thinking that they would thwart the bringing forth of the book. They supposed that their refusal to purchase it would make impossible the completion of its publication.

There had been written in that book at the time of its compilation the statement that the book would be received by many people. Joseph Smith didn't eliminate that statement when it came to publication.

When the people said, "We'll not read it," he did not take it out and say, "Well, I can't fulfil this." If he had been writing the book himself, he probably would have changed the script, but it was not his script, and so it went to the world. I was present a few years ago when the Smith farm near the Hill Cumorah was purchased, and as I went through the neighborhood I found only one copy of the Book of Mormon. That was owned by a man named Pliny T. Sexton, who was chancellor of the University of New York and the banker at Palmyra. He had a copy of the first edition of the Book of Mormon as it came from the press. The leaves had never been cut, and he kept it in the safe in the bank. I asked him, "Is there any place here where I can find another copy of the Book of Mormon?" He said, "I do not know." I then began to inquire among the people and found that the people of Palmyra had kept their word. They had neither bought nor would they read it. At that time Palmyra was a village and is still a village, but the Book of Mormon that was discredited then has since been read and accepted by people in all parts of the earth, people from many nations, numbering hundreds of thousands, and the work is still going forward, fulfilling the prediction that it was to be made

... known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved. (1 Nephi 13:40.)

THE SAINTS MOVED FROM PLACE TO PLACE

Men may conspire to prevent the work of the Lord, as they have done when they are prompted by the adversary, but his work has continued to grow from that day until the present time. As the Church grew, the people were compelled to move from their smaller places. Palmyra became too small, and they moved to Kirtland, Ohio. That became undesirable, so they moved into Missouri, from which state they were banished by the edict of the governor, and many of them laid down their lives as martyrs to the cause. The people then passed across the Mississippi River into the state of Illinois. In fewer than seven years that group of people, led by the youthful Prophet who had now grown to be a man, erected buildings and a magnificent temple which was the finest building in its day in the state of Illinois. In less than seven years Nauvoo became the largest city in the state, regardless of persecution and everything that was done to prevent the growth of the gospel of Jesus Christ that the adversary could inspire, including murder and every other wrong that goes with it.

PROPHECY REGARDING SETTLEMENT IN THE ROCKY MOUNTAINS

At that time Springfield was a city of about twelve thousand and Chicago had a population of about five thousand. The Prophet of the Lord prophesied one day:

... the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. (*History of the Church*, Vol. 5, p. 85.)

Think of such a prediction at that time. The Saints were then four or five hundred miles east from where Omaha now is, and Omaha is approximately a thousand miles from the Salt Lake Valley. For the Prophet of God to say that they would be driven from there and go fifteen hundred miles into the wilderness, and there become a mighty people was a remarkable statement indeed. Has that prophecy been fulfilled? Our presence here today attests that it has.

REVELATION ON THE WORD OF WISDOM

I could, if I had time, open to you the Doctrine and Covenants containing the prophecies, the revelations of God to the Prophet Joseph Smith, and show that one by one they have been fulfilled, not by Joseph Smith's power but by the power of God. In referring to the advice and counsel contained in the eighty-ninth section of the Doctrine and Covenants, the Lord made this promise:

And all saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (D. & C. 89:18-19.)

While Joseph Smith might write those words, he couldn't fulfil that promise. I stand here today as one of the humblest among you, as the result of the observance of the requirements of that revelation and other commandments that God has given. Observance of that commandment has placed the membership of the Church of Jesus Christ of Latter-day Saints in the tops of these everlasting mountains in a class by themselves. Not only do we have the lowest death rate of any people in all the world, but we also have a high birth rate as well. That was the promise that was given by the Lord in the days of the Prophet Joseph Smith. The Lord said that the destroying angels should pass by us and not slay us if we kept his counsel. What has been another result? The age of men and women in the Church of Jesus Christ of Latter-day Saints has increased until the average term of life among us is longer than among any other people in the world.

Another promise: The Lord said that he would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer you to the February, 1944, number of *The Improvement Era* wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of that graph and followed up state

by state, you would come to the state of Massachusetts next to the highest on the graph, yet you would not have reached the state of Utah. You have to go twenty percent points higher up the graph to find Utah, the state that has produced more scientists born within its borders per capita than any other state in the American Union. That wasn't an accident; it was a fulfilment of the promise of God as a result of observance of the Lord's commandments. And so I call attention this morning to the fact that when we do represent our Heavenly Father in the way that he has desired, these blessings follow and are not an accident. They are the direct fulfilment of God's promises through his Prophet.

A PROMISE MADE AS A REWARD FOR LOYALTY

And so today, my brethren, standing here in humility before you, I would like to express to you my gratitude that you have seen fit to promise that you will help the humble man who has been called to preside over this Church as he strives to carry on by the inspiration of the Almighty. For this promise I am grateful, and I thank you that you have offered to do the same thing with regard to the two men who stand by my side as counselors, loyal and true and devoted Latter-day Saints, who have done everything to make my responsibility easier for me to carry. You voted to sustain the Quorum of the Twelve, the quorum that I belonged to for so many years that I felt like a stranger, almost, when I walked out of it to occupy the position as President of the Church.

And so I might go on with all these quorums. You have held up your hands in the presence of God to sustain this body of men in the leadership of the Church. I assure you that if you will fulfil your promise, the blessings of our Heavenly Father will abide with you and in your homes and with your loved ones, and Zion will continue to grow and spread abroad, and the truth will be carried to every land and clime and the power of the priesthood will be made manifest among our Father's children in many places where it has never yet even been heard. You men who are here, or who hold the priesthood, have that responsibility, and as one of the number, I would like to say, we can't let our own personal affairs stand in the way. If the call comes for us to divide the gospel of Jesus Christ with our Father's other children, it will be our privilege as well as our duty to put our own affairs in order, and like Joseph Smith and the men who began with the Church in the early days, go where we may be called to go. One of our departed brethren, Melvin J. Ballard, used to sing so beautifully, "I'll go where you want me to go, dear Lord; I'll be what you want me to be." That's the spirit of the gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and the women who devote themselves to doing what our Heavenly Father desires them to do.

PRAISE FOR THE WOMEN OF THE CHURCH

I would like to say to this great body of priesthood, you are fortunate men if you have been blessed with a good wife, a daughter of God, to stand by your side. And I want to say to you that God loves her just as much as he loves you. If you would have his blessings, you will treat her with love and kindness and tenderness and helpfulness. She will then be able to carry on under the responsibilities that come to her to bring children into the world and nurture and care for them and teach them the plan of life and salvation. And so I plead with you, my brethren, let your homes be the abiding place of love, and the authority that you bear should magnify that love in your soul and in the lives of your wives and your children.

Yesterday this house was filled with the daughters of Zion, and I say without hesitation that you could find no more beautiful picture of womankind in all the world than was here yesterday afternoon. These faithful wives, these faithful daughters, assume their portion of the burden and carry it on. They make their homes a heaven when sometimes without them the homes would be anything but heaven.

So today, my brethren, I feel to say to you, grateful am I for membership in this Church. Thankful am I that I have lived among this people. I want to express my gratitude to hundreds of you who are here today for the courtesies and the hospitality that many of you have extended to me. I realize that it is not because of the man that you have extended these courtesies, but because he represented the Lord as his humble servant. You have earned your blessing and will continue to have it for all your kind deeds extended to his servants.

WORK OF EARLY DAY LEADERS

Now, as I stand here I realize that those who gave their lives in the early rise of the Church, including Joseph Smith and Hyrum, his brother, could have run away from the danger that threatened them. They knew, however, that that was not the thing their Heavenly Father desired. So they remained behind, after having finished their work; and under the leadership and direction of the Prophet, who by the way was the younger of the two brothers, builded a temple to God on the banks of the mighty Mississippi River in the beautiful city of Nauvoo, and they built it to completion far enough so that the ordinances of the Holy Priesthood were administered, and marriage for eternity was consummated therein. And since the erection of the Nauvoo Temple, the same blessings given there have followed in the other temples to the number of nine. Think of it, my brethren. Beginning only a comparatively few years ago with six members, day by day the work of God has gone forward among the children of men. No longer are the Latter-day Saints despised as they used to be, because the adversary had misrepresented them, but they are now respected by great and good men everywhere because of what has

been accomplished. We could not have made these achievements except that our Heavenly Father had made it possible for us to do it. So, we ought to be thankful this day.

I ask that the Lord may take us to our homes when we have finished our labors with this conference, and that each of us will go back to the roof that shelters us, wherever it may be, with the renewed determination that God, being our helper, we will prove worthy of him in whose image we have been created. If we will do that, there will radiate from our very presence, wherever we go, a power of righteousness, and the communities in which we live will be blessed thereby.

GRATITUDE FOR BLESSINGS

I am grateful to these wonderful organizations, without naming them, that have carried their part of the responsibility. You voted for the leadership of these here today. I am grateful for the Tabernacle choir and the other glorious choirs that we have throughout the Church. This marvelous Tabernacle choir and organ that hold forth every Sabbath day have preached the gospel to the ends of the earth, because its program has been carried everywhere. And then we have the Singing Mothers of the Relief Society. They not only do what the Lord desires them to do in their lives, but they sing praises to him and teach others to do the same.

How blessed we are in this house, sanctified to God by the teachings that have been given here by righteous men and women. Here we are today, not as a conglomerate community, but as a band of brothers and sisters, worshipping at the same shrine, praying to the same God, living the same gospel, keeping our homes under the supervision of the same spirit. I don't know how any one of us can enjoy these blessings without having his feelings exalted and from the depths of his soul thank him who bestows upon us all our blessings.

I pray that our Heavenly Father may continue his favor; that peace, comfort, and satisfaction may abide in your homes; that these men who are in the various mission fields of the earth, may be magnified before the people and exercise the authority that has been conferred upon them to build, not destroy, but to build a better world that our Heavenly Father will be delighted to honor and to bless because of its righteousness. The Lord bless you in your missionary fields of labor, and all of you men in your various callings, all you women in your homes and abiding places, and the organizations with which you are identified. May the Lord bestow every blessing, and I pray that his spirit may continue with us today, henceforth and forever; and when the time comes that we shall stand before the Great Judge, where we all will report some day, that we will find our record of such a character that the Lord will say to us,

... Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord. (Matt. 25:23.)

I pray that this may be our blessing and the blessing of every soul that we can influence by lives of righteousness and worthy example, all of which I ask in the name of Jesus Christ, our Lord. Amen.

ELDER GEORGE F. RICHARDS

President of the Council of the Twelve Apostles

I feel very humble in undertaking to address this large congregation, but I have the assurance by your vote that you are my friends. If I have any enemies, I do not know of them. If I have done anything to injure any person, I am very sorry for it. If anybody has done anything in an effort to injure me, I cheerfully forgive him and pray God's blessings upon him. If any of us have done any wrong, I trust that we will discover it and repent of our sins and receive that Spirit from the Lord, the Holy Ghost, which brings peace to our souls, notwithstanding what may be going on about us.

EXPRESSIONS OF GRATITUDE

For thirty-nine and a half years, brethren and sisters, you have been sustaining me as a member of the Council of the Twelve in your semi-annual and annual general conferences and in your quarterly conferences in the stakes. I appreciate this, of course. Great kindness has been extended unto me and now today you have expressed your willingness still to sustain me as a member of the Council and President of the Council of the Twelve. I appreciate this greatly.

I am thankful with you for the gospel of the Lord Jesus Christ, for its restoration to the earth in these last days and for membership in the Church and for the blessings that we have received under the gospel. Everything is offered unto us that our Father in heaven has to give, if only we will be faithful as we have covenanted to do when we entered the waters of baptism into this Church.

TITHING A TEST OF FAITHFULNESS

I had thought that I might be privileged to speak at this conference, and I have thought to speak about a very important subject pertaining to the gospel of Jesus Christ, one that is dear to the hearts of faithful Latter-day Saints. I refer to the law of the tithe, which is the revenue law of the Church. When a member of the Church pays a full tithing, he has the satisfaction of knowing that he is in the favor of the Lord. It is an opportunity to us, brethren and sisters, to show to the Lord that we are willing to make sacrifices for the accomplishment of his mighty purposes in the earth, the saving of the souls of the children of men, for the tithes of the Church are a potent means of accomplishing that end. Those of us who have paid our tithing in full have done our full share in all that has been accomplished by the use of the tithing of the Church. Tithing is a test of the faith of

the members of the Church. He is fortunate indeed whose faith has sustained him in meeting the obligation of the tithe. There are great blessings attached to the faithful observance of this law, and for neglect to pay tithing there are serious consequences attached.

THE WORD OF THE LORD

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:6-12.)

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my saints, for all things are mine.

But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:14-18.)

The law of the tithe is as old, as just, and as true as any others of the laws of God. It has come to us by revelation as a part of the gospel restoration, and in fulfilment of the prophecies of the holy scriptures.

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:20-21.)

A JUST LAW

It is God's own plan of distribution of the financial responsibilities of his Church. It exacts nothing that is unreasonable, unjust, or impossible, hence there can be no justification for non-compliance therewith. The law of tithing in the Church is regarded as being of such importance, as a test of faith, that a member who does not be-

lieve and practice it as a divine law is not accounted as being worthy of receiving the priesthood and temple blessings or occupying a position of presidency in any of the organizations.

The building up of the kingdom of God is a common cause in which we, as Latter-day Saints, are engaged. Each person anticipating an eternal inheritance therein should be willing to do his part according to his means. That is all the Lord has asked of us in giving to us the law of the tithe. A good member of any organization with which he may be affiliated will willingly bear his just proportion of the expense in its maintenance. We would not like to be known otherwise than as good members of the Church to which we belong.

In this connection, we might with profit be reminded of the experience of Ananias and his wife, Sapphira, of old, and not withhold any portion of our tithing from the Lord. If to do so would cause us to lose our faith and standing in the Church, it would be more serious than that which befell Ananias and Sapphira for a similar offense. In many instances the desire to get wealth militates against the payment of tithing.

The Lord understood that propensity in man and warned against it:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

The Lord requires our undivided affection, our whole heart.

. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

QUOTATIONS FROM MANY SOURCES

Quoting from "Gems of Thought" by George W. Brown, Rev. Dr. John Wesley Duncan says:

If the tithe is not a present obligation, not in force, then we reply the scriptures are meaningless in their teaching on the subject; and furthermore, if this be not God's plan for financing his kingdom, he has no plan.

Rev. E. M. Runyon says:

The man who religiously tithes his income is a doubly converted man. Tithing weans him away from covetousness, which in scripture is classed along with stealing, adultery and drunkenness, in its power to alienate a man from God. (p. 12.)

John H. Holliday says:

One of the plainest teachings of the word of God is the obligation of stewardship. Over and over again it is enjoined upon man as a duty under

all circumstances. We are to give not only our substance, but our time, and our talents. God claims all. They are his gift to us. What he entrusts to us is to be used for his kingdom and his glory. With these commandments go promises of rich rewards that are received by those who obey, as myriads here and above can attest. The systematic giving that the tithe compels is full of blessing. It gives one the ability to have something always for a 'deserving object. It cuts out the roots of selfishness. It nourishes the virtues of brotherly love and helpfulness. It realizes the privilege of being a co-worker with God, and it creates that cheerfulness in the giver that makes God love him. How wonderful that we can endear ourselves to the great God in such a simple way. How wicked and foolish if we do not. (p. 23.)

Harry Whitcomb says:

While the tithe would fill a long-felt want, and abundantly finance all the great enterprises of the church, that is not why we should tithe. The reason why we must *tithe* is because the word of God clearly commands it. . . . God might have annulled the law of the tithe by the word of him who came "Not to destroy the law, but to fulfil it," but instead Jesus laid a tremendous emphasis, and an untold weight of obligation on the old law, when he said that men *ought* to tithe. How that ponderous "ought" from Jesus' lips should thunder in our ears, and in our hearts, and in our consciences. (p. 56.)

I quote from *The Deseret News* of September 23, 1915:

The Baptist state convention concludes its annual sessions this evening, after an eventful and pleasant meeting with an attendance gratifying to those in charge. A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, the Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtained in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons." "Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic law."

The speaker traced the history of the tithing system through the Old Testament, and showed its indorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid their tithing to his service and for his cause, that they should prosper in the end not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

Rev. A. N. Fisher of Pasadena, California, said that:

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists which was recently held in Indianapolis. Mr. Fisher said that this system was right and successful inasmuch as the church now employing it (L.D.S.) is in most satisfactory financial circumstances. The plan, he declared, appealed to the 3,700 delegates to the convention. It was, he stated, the most representative gathering ever held in the interests of the Methodist Church.

LATTER-DAY TEACHINGS AS TO TITHING

The Church of Christ is destined to bless the whole world by reforming it. It will eventually correct all the great evils of society

and lift mankind to a higher level, physically, morally, and spiritually. It is a worthy cause in which to be engaged and for which to spend our means and talents. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true principles revealed anew from heaven. Those who aid in its establishment and growth shall surely share in the happiness and satisfaction, as well as the honor and glory of such a mighty work.

The poor receive assistance from the tithes, and to withhold the tithing defeats that part of God's plan.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? (D. & C. 58:29-30.)

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (D. & C. 64:23.)

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Malachi 4:1-2.)

President Joseph F. Smith said:

There are other books which not only credit what has been paid, but show what ought to have been paid. (Temple Historical Record, p. 47.)

Does our tithing account balance?

President Heber J. Grant made this statement:

I desire the resignation of every man presiding over the people who does not believe in the law of tithing.

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

And I give unto you a commandment . . . that ye shall live by every word which proceedeth forth out of the mouth of God. (D. & C. 98:11.)

Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you (D. & C. 136:42.)

May the Lord bless you, my brethren and sisters, and all of us, with faith to pay our tithing honestly, to give our offerings generously, and to maintain our integrity to the truth and help carry on the work to the end, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

There is time only for a word.

Today I have, by my uplifted hand, witnessed to President Smith, to you, and to the Lord, that I will sustain him as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. Each of you has made a like covenant. The Lord has said, "... if ye are not one ye are not mine." (D. & C. 38:27.) God give to each and every one of us the strength and the power to be loyal, to give up faultfinding, to give up trying to find new ways, to obey the commandments of the Lord—to obey those whom you have yourselves sustained to lead you, for without unity in leadership there cannot be progress and this Church cannot be built up. God give to all of us the power to do this, I humbly pray in the name of Jesus Christ. Amen.

President George Albert Smith:

The Relief Society Singing Mothers of the Salt Lake stakes will now sing for us. Before they do so, I would like to say that President Clark will not consider the remarks he has just made, I hope, as his address to the Conference. We will give him more time on another occasion.

Selection by the Relief Society Singing Mothers, "Sweet Is the Work."

President George Albert Smith:

I think this large audience would like to know that Aunt Augusta Grant, who for so many years took care of our beloved President who passed away not long ago, has been sitting through these services. We are so happy to have her here.

Elder Joseph F. Smith, Patriarch to the Church, offered the closing prayer. Conference adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference was held in the Tabernacle at 2 o'clock p.m., Friday, October 5. Again the building was crowded to capacity.

President George Albert Smith:

You will notice we are trying to run this Church on time, and it has been on time all the way.

This is the second session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are on the stand this afternoon all of the General Authorities of the Church as sustained this morning.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m., and also the services Sunday at the same hours. These same sessions will also be broadcast over Station KSUB at Cedar City.

The singing this afternoon will be by the Relief Society Singing Mothers of the Salt Lake stakes. Sister Florence J. Madsen is the director; Elder Alexander Schreiner is the organist.

Our first song will be by the choir and congregation, "Redeemer of Israel," after which the opening prayer will be offered by President Willard L. Smith of the Alberta Stake.

Singing by the choir and congregation, "Redeemer of Israel."

The opening prayer was offered by Elder Willard L. Smith, President of the Alberta Stake.

The Relief Society Singing Mothers sang the anthem, "Holiness Becometh the House of the Lord."

ELDER JOSEPH F. SMITH

Patriarch to the Church

For the time allotted to me this afternoon I pray that I may have an interest in your prayers that I may bear my testimony to our mutual benefit.

There are occasions, great occasions which come to us, which we would fain share with our brethren and sisters.

A MEMORABLE OCCASION

It is frequently said that the Lord has raised up a particular man to perform a particular mission. Everyone of us here has heard that discussed and has heard how the peculiar talents of each of the presidents of the Church have been of a special value during his respective mission. I wish that all the members of the Church could have witnessed the council meeting wherein the Presidency was re-organized. If ever there was a time when the Spirit of the Lord was indubitably manifest, it was on that occasion. Everyone present thrilled to it. Everyone present was aware, beyond doubt, of the absolute rightness of it.

It is not for me to say what particular mission President George Albert Smith has ahead of him. This I do know, however, that at this particular time in the world's history, never was the need for love among brethren so desperately needed as it is needed today. Furthermore, I do know this, that there is no man of my acquaintance

who loves the human family, collectively and individually, more profoundly than does President George Albert Smith. Those two things coming in conjunction, the need for love, his presidency at this time, have for me at least, peculiar significance. And I should like this afternoon to be remembered as saying just this—We must love one another, and we must do more than that.

LOVE FOR FELLOW MEN THE NEED OF THE WORLD

The Savior told us what the two great commandments were. At another time he went beyond loving one's neighbor, at least he became more specific on another occasion:

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. (Luke 6:27-28.)

A little later on he continues:

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. (Luke 6:32-33.)

In a world seething with hatred, in a world calling for harsh government of vanquished people, I hope that the Latter-day Saints can remember that we must love our enemies. There are those who say, "But we must be practical. It is no time for sentimentality. We must face facts." With that I heartily agree. We must face facts. We must be practical, and I bear you my testimony that the only practicality which will bring peace to the world is that we shall love our fellow men.

THE MEANING OF FREEDOM

So much has been talked about liberty; so much has been said about fighting for freedom. What good is the winning of battles if we shall negate them by acts of unwarranted hatred? About this matter of freedom, I should like to say this regarding personal responsibility: too many people think of freedom in terms of license. Freedom is not the right to do as one "jolly well" pleases. Freedom stops for someone when someone else commits an act detrimental to his neighbor. I have no right to any conduct which would impede the progress of my neighbor. I have no right to any act which would take the freedom from someone else. And that thought carried a little further is of tremendous significance to the Latter-day Saints. This is a missionary Church. Upon us rests the responsibility of crying the gospel to the world because only by it can peace and liberty come.

THE POWER OF EXAMPLE

It is very easy sometimes for Latter-day Saints to say, "What I do is my own business. If I break the Word of Wisdom a little bit,

that's my business." There is no such thing as strictly private conduct. A Latter-day Saint, in a careless moment, may perform a thoughtless act which will stand in the way of someone else's accepting the gospel. I know of one little branch in the mission field that had been built up laboriously, and that little branch was all but destroyed by a careless act of a thoughtless missionary. It is well for us to take careful stock of any projected action, no matter how seemingly trivial, and ask ourselves, "If I do this, if anybody sees me do this, will it discourage his faith in the gospel of Christ?"

How tragic to have someone interested in the gospel, on his way in the path of investigation, see a Latter-day Saint violate one of his ideals, and then say, "If that's Mormonism, I want none of it. If they preach one thing and do another, I want none of it." Brethren and sisters, every one of us will be held responsible for any act which proves to be a stumbling block to someone else. We have no right to such conduct. Yes, we have the power to choose; we have the power to do, but we have *no right* to conduct which would discourage someone else from obtaining the blessings which come through faith and obedience to the gospel of Jesus Christ. It is easy in the modern tempo of living to be careless. It is easy to be unwise. It is easy to speak harshly. Let's take thought as Latter-day Saints; let's be contributors to peace. Let's be brethren. Let's love one another and remember that love can be deliberately developed. It can be cultivated through service. You love those whom you serve. Parents love children more than children love parents because the parents do more for the children. Their love grows out of service. If you would love a man, do something for him.

I pray that we may be Latter-day Saints. Bear in mind, ours is the responsibility to carry the message to the world, not merely by word of mouth, but by every act and the manner of every action which is perceived by others.

I pray that the Lord will help us to live according to his word, that we may love each other, that we may be just, that we may even learn to love our enemies, that we may so live that people observing our lives will be encouraged in their faith, and I ask it in the name of Jesus Christ. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

AN EXPRESSION OF LOVE

I trust that I may enjoy the blessings of the Spirit of the Lord. For fifteen years I had the pleasure and the inspiration of working at the side of President George Albert Smith, when he was general superintendent of the Young Men's Mutual Improvement Association and I was the executive secretary. I want to bear testimony to the

knowledge that comes with intimate association, of how kindly this man has been in his judgment, the inspiration of his leadership, and his outstanding love of youth. The great national organization of scouting has presented to President Smith the Silver Buffalo award which is a recognition of one who has served and loved the youth of America with an outstanding record. There are not many men in the Union who have this privilege bestowed upon them, which has come to our beloved President. It is not only here in this land that he is loved. Just a few days ago I was in Canada with John Stiles, executive commissioner of the Scouts of Canada, who expressed to me personally his great delight in the coming of new responsibilities, as he said, "to the man I love, George Albert Smith."

THE WORK OF THE CHURCH GOING FORWARD

I am happy also at this conference time to know that peace has come again and especially as it relates to our own Church service and work. I was delighted to read the announcement that the Relief Society is going to have a new home, a home of its own. The great thing in life in working with people is forever to preserve their pride, the pride of organization, no matter what that group may be. I have always been very proud of the recognition that the leadership of this Church has given to the women of the Church. Now it has received another lovely expression through the approval of the building of a home of their own. I am happy to know that the Sunday Schools can now go forward. They have been progressing, but can now go forward with greater strength. I am happy to know that the Young Men's and Young Women's Improvement associations, with their great general boards can go forward; these organizations that work so closely with youth and with the spiritual growth of the Church. They deal with youth and youth's desires, trends, and aptitudes. Just think, I recall that in one year over one hundred twenty-eight thousand young people in this Church took part in the activities of those two great organizations. That's what youth needs—the opportunity to express itself in some worthy task. I hope that the leadership of this Church will turn more and more opportunities to youth. Let us stand on the sidelines and watch the unfoldment, yes, of destiny with youth. They are waiting; they are ready; and I have faith in them.

I remember at one of our great June conferences twenty-seven couples came to be married in the temple. They had played together; they had prayed together; they came to the house of God together.

I rejoice in the great Primary Association, especially in the one great activity of their hospital. I have a Jewish friend who for the past few years, if I don't call upon him to assist the hospital, calls on me and says, "Well, Oscar, what can I do this year?" and he has made a number of gifts to that institution. But I love the activity associated with it, for happy playing children give of their pennies to the handicapped. How beautiful that is!

I speak of these auxiliary organizations because we have so often, in our religious progress, and I think correctly so, paid our respects and our appeal to the great body of the priesthood, the great authoritative, responsible body of the priesthood of the Church, in its progress. But I, out of the years, feel restrained to say my humble words in support of these great auxiliaries. I have met with the boards and felt their spirit, heard their testimonies, known of their desires, and they have only one aim: to serve God and see his great work go forward.

OPPORTUNITIES FOR MISSIONARY WORK

I rejoice with you in the coming of the great opportunity in our Church for missionary service. I feel it very definitely personally. I rejoiced in an all-day session in the temple just day before yesterday with the mission presidents of the great missions of the United States, and heard their appeal for more missionaries and heard how they have tried to hold the ranks of scattered branches where they have no missionaries. Many of the states of the Union are without a missionary. May God grant that that spirit may come to us in rich abundance, for it is an outstanding purpose of this Church to carry the word of God to all people. How beautiful is the gospel of Jesus Christ, and how fortunate are they who have the privilege of carrying that message! Its simplicity, its beauty, its strength! Just take the first few fundamental principles: faith—how natural it is that God put in his great plan faith in God and his Son Jesus Christ, and for us in this dispensation, faith in the divine mission of the Prophet Joseph Smith. And repentance naturally comes when the heart and the soul are awakened; that repentance which means: "Sin no more, Live the righteous life." And how blessed is baptism, an admission and a testimony of our own willingness to enter into this great cause, and how blessed the divine benediction of the Holy Ghost that follows. See how natural the plan is of the gospel of Jesus Christ; how it unfolds in its simplicity, in its grandeur. The world is waiting for this message. The world is waiting for it. God put it into the heart of every soul this day, in the sound of my voice. I humbly pray that each shall say, "Here I am, Lord. If I am worthy, take me." And may I say this closing word, for it is also the spirit of missionary work.

I heard a young lady in El Paso say not long ago, "Well Brother Kirkham, you know I have an idea about missionary work. I believe if the Church would just live the gospel plan we wouldn't have to have much missionary work. The world would come to us and say, 'We must know more about this people, we must know more about how you live and do and the things you accomplish.'"

God help us to live our religion and catch the inspiration of carrying it abroad, for the greatest blessing will come back to us in so serving, and may God bless the great auxiliaries of this Church in

the glorious work they are performing, I humbly pray in the name of Jesus Christ. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

My brothers and sisters, it is a wonderful privilege to be able to attend this conference with you today. I thank the Lord for membership in this great Church.

THE "PEARL OF GREAT PRICE"

When Jesus was among men, he said that the gospel was the pearl of great price, and one seeking goodly pearls would sell all that he had in order that he might acquire the pearl of great price. I thank God that I possess this pearl of great price through having membership with you in this great Church. And then Jesus indicated that if we would seek first the kingdom of God and his righteousness that all other things would be added unto us. Not that we seek last, that we give him the crumbs that fall, as it were, from the Master's table, but that we seek first the kingdom of God and his righteousness; and I thank the Lord that there are so many faithful Latter-day Saints who are seeking first the kingdom and they are enjoying the gifts and the blessings of the Lord which are above all other riches in this world.

KEEPING UNSPOTTED FROM THE WORLD

One of the means by which we can increase our spirituality and appreciation of the gospel is by doing what the Lord has suggested in a revelation to the Prophet Joseph Smith:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

Is there any true Latter-day Saint who would not like to keep himself more unspotted from the world? Is there any father or mother in Israel who would not like his or her sons and daughters to keep themselves unspotted from the world? We have been greatly impressed by the letters we have received from our boys and girls away from home during this war—how they have traveled, in many cases in jeeps, for miles in order that they might meet with a few more of our boys and girls, and these letters have indicated the joy that these boys and girls have had when they could meet together. These letters have convinced us that such meetings have contributed largely to the ability of our boys and girls to go out into the world of men, wicked as it is, and keep themselves unspotted from the world.

Jesus said:

For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

Wouldn't you like to go where he is? Wouldn't you like your children to go where he is, where they can visit with him through his holy spirit and feel his power? For I do know that when men and women meet together in his name, there he is present at least by the power of his holy spirit.

While I was attending a stake conference a short time ago a bishop handed me a copy of a letter written by a young man from Normandy just following D-Day, where he had been engaged in the conflict, and in substance he said to his bishop: "Bishop, when I was home I didn't bother you very much. I never came to your church, but when I come back I am serving notice on you now that I want a reserved seat, and I will always be there to occupy it." Well, he did not come back. He fell in action, but methinks that in the heavens above the heavenly hosts would recognize the expressed wish of that boy.

IMPORTANCE OF ATTENDANCE AT SACRAMENT MEETINGS

Brothers and sisters, I think there is nothing more important, if we would find joy and peace and the happiness the gospel has to give, than that we as Latter-day Saints form the habit of attending our sacrament meetings and taking our children with us. I think the Church has a right to expect that of its leaders. I think the Lord expects it of us. It always grieves me if I hear someone say, "Well, he or she is a general board member, a member of the high council, a member of some ward in a position of responsibility, and he does not attend sacrament meetings." I tell you we just cannot live our lives alone, either. We need the blessings that come from meeting together, and we need to set the example to those who are about us, for as with the priest so with the people, and the people are likely to follow if we set the example and point the way.

Jeremiah of old, speaking of our day said:

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jer. 3:14-15.)

Many of us have spent many years of our lives inviting backsliding Israel, the children of God, to come to Zion, and when they arrive here they find out how marvelous is the organization of the Church and the priesthood quorums and the auxiliaries that Brother Kirkham has been speaking of, which the Lord has provided to feed them with knowledge and understanding if they will only come and attend their meetings; but if they do not attend their meetings, how can the Lord feed them with knowledge and understanding as he has promised?

I remember reading the remarks of President Grant where he said he knew Saints in foreign lands who would walk miles to be able to attend a sacrament meeting because they loved the truth and they

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First Day

loved the Church; and when they came here that love waxed cold and they would not even walk across the street; and then he indicated that just as the body without food will wither and die so also will the spirit of man wither and die without spiritual food. And I could not help thinking of the words of Jesus. After he had fasted forty days, (and there can be no question but what he was hungry), the devil came to tempt him and pointing to the stones said:

. . . If thou be the Son of God, command that these stones be made bread.

But Jesus rebuked him in the words of Isaiah, saying:

. . . It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:3-4.)

We must go where the words of God are to be heard if we would not wither and die spiritually.

Brigham Young said:

Whether we be poor or rich, if we neglect our prayers and our sacrament meetings, we neglect the Spirit of the Lord, and a spirit of darkness comes over us. (*Journal of Discourses* 10:300.)

We do not want to neglect our prayers; we do not want to neglect attendance at our sacrament meetings. We do not want a spirit of darkness to come over us. I want to bear testimony to you Latter-day Saints, as a result of my own experience and training, and that of my children, that I know of no better way that we can keep the spirit of God burning in our souls and in their souls than by attending sacrament meetings. When I walked out of our fast meeting one day with my son, who was a teacher in the Aaronic Priesthood, he turned to me and said, "Daddy, if the bishop had not announced the closing song just when he did, I could not have kept my seat another minute." And I thanked the Lord that my boy was there to feel that spirit and that power, for

. . . where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

When I think of how marvelously the Lord has provided for our spiritual growth and edification and advancement, and how dilatory some of us are in accepting his invitation, I feel, as I imagine Alma did, of old, when he said:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth. (Alma 29:1.)

that I might be able to make the Saints realize the importance of their responsibilities in these matters. I wonder when Jesus does meet according to his promise, and there are groups of two or three where there might be tens or hundreds, if he does not feel as he did when he stood overlooking Jerusalem and cried out,

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! (Matt. 23:37.)

Then he adds:

Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:38-39.)

May we accept his invitation, mingle with the Saints, strengthen the wards in their meetings where we reside, that we may not have a spirit of darkness come over us and that our houses may not be left desolate unto us.

May God bless this great Church and kingdom and all its members, I pray, in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

There is always safety in either a silent prayer or a request aloud by one having this responsibility. Yes, it is safer to have the prayers in our behalf of those who are listening in. I am keeping in mind some of the words of President McKay in his prayer today, namely: "May those who take part today say those things they should, that when they have finished there will be no regrets." I have in mind also a few words uttered by Sister Kate Barker yesterday in Relief Society conference in her prayer. I thought those words just a little unusual. They were: "Lord we thank thee for another chance." She was speaking of the world war and that it is now over. In other words, we are all happy and thankful to the Lord that we are still here and have another chance to go on.

THE POWER OF THE ATOMIC BOMB

So much has been said of late about the atomic bomb that one mentioning it here shows considerable bravery. It takes considerable intelligence, they tell me, to know much about this discovery. Therefore, I can say very little about it. I know this (if you can believe what you read) that where that bomb struck, incident to the first real experiment in the dry hills of New Mexico, that it took the sand of the desert and made glass out of it, so terrific was the generated heat in the explosion. I don't know too much about the damage done by the atomic bomb to the cities where dropped, but I have a prayer in my heart that the explosion of those bombs and the realization of the possibilities of their destruction have done something to the human mind. I must say that years ago I didn't know whether or not I liked the expression "God-fearing people." I thought we shouldn't fear God too much and that we should have his love rather than to be afraid of him. As I grew older, however, I began to think and wonder if there wasn't some sound philosophy in having

a kind of fear of God. I hope the realization of the power of this new force will mean a fear in us that is going to drive us closer together in doing right. Yes, I hope the inhabitants of this world will really get together, or to put it in the words of President Truman, "We are going to learn to live together or die together."

PEACE MUST COME FROM THE HEARTS OF MEN

The other night, I heard the observation of a lady whose husband was the president of the Rotary Club in San Francisco. She, by virtue of his position, was invited to the big banquet with those peacemakers there. This lady sat beside a delegate, I think, from the Lebanon country. This gentleman was not a Christian, but he turned to her and said something like this: "If this old world is going to get back on its feet, if there is really going to be peace, it is going to be when we get into our hearts kindness towards one another. We must do the kind things such as that One whom you worship who made the trail time and time again from Jericho to Jerusalem."

Someone else has said that we are never going to have peace in the world until peace is in our hearts. If you and I expect peace to come to the world simply by legislative bodies getting around big mahogany tables, we are certainly mistaken. It must come from our dear selves. It is going to come from the proper attitude, one towards another.

I always liked these words of Ella Wheeler Wilcox:

So many Gods, so many creeds
So many paths that wind and wind,
While just the art of being kind
Is what the sad world needs.

If there ever was a time when we should be broad-minded it is now. We are not going to get to first base in this grand game of peace in the world until we are more tolerant. I think that means you, and I think it means me.

Let us be righteous, but not too rigid. You know I have much respect for the rubber tire. Take the tire off your car and put on solid steel wheels. Let the steel fight the hard road instead of rubber doing the job. How far are you going to get? You'll grind up the road—you'll wear out the steel tire, to say nothing of the jolt and the uncomfortable riding you will get. The steel wheel would not last long. I have respect for a rubber tire because it gives and it takes. The fabric is made firm, but it accommodates itself to the road. Now let me not be misunderstood in this comparison. I don't want to be so broad-minded that I forget the standards of this Church and our particular message to the world. May I repeat again the words of Bernard Shaw: "Let's be open-minded, but let's not get in a draft." I have ringing in my ears the words of President Clark at the dedication of the Idaho Falls Temple: "To be tolerant doesn't mean to accept." Let's be tolerant, let's be kind, but let's hold to our

own standards. The world is calling louder than ever for real tolerance.

I like the word "practical" used by our Patriarch who has spoken to us today. How practical are you in your thinking—how practical am I? This getting peace into the world—whose business is it? Again I say it is yours—it is mine. I am thinking of the sign in some of our fields, "*No Trespassing. This means you.*" It means you and me. I won't forget one of the stories they told us while I was going to the L.D.S. University. I think it was in the psychology class. It was the story of the wealthy lady who went to the theater. It was in the days when the coachmen had to stay out in the storm and wait. They say that as she sat witnessing the heart-rending scenes on the stage before her that she wet several handkerchiefs with her tears. But while she was so weeping, her coachman was freezing to death on the outside. She was not practical. Her emotions were off in another world, but those that she should be mindful of, close at hand, were suffering. You good lady in the home, what is your attitude towards your hired girl? Mr. Man of the house, what is your attitude towards the humble man working for you? Yes, and let's go a little further. It works both ways. Mr. Employee, what is your attitude towards the man who gives you employment? What is your attitude towards your neighbor, whether he is a member of your Church or not?

I was very much impressed in the temple, day before yesterday, in listening to Elder Cowley speak of the virtues of his brown people in New Zealand. We learn some great lessons from these people. I will not forget in a hurry a little play I saw acted out a couple of years ago by the Papago Indians. The whole setup was teaching the lesson of America being the great melting pot and what the responsibility was of a new immigrant coming to this country in seeking shelter here. The first act showed the big melting pot in the center of the stage. Each immigrant came up to the pot and took a sip of the contents. The Indians made it very clear that when they tasted it, it was displeasing to them. They didn't like the soup. Each withdrew with decided dissatisfaction. Now we come to the second act: each child brought in his hands his heart and put it into the kettle mentioned above. I can see each little brown Indian coming in one at a time, putting his heart into the big melting pot. The last act showed these little people from all parts of the world coming in again to taste of the contents of the pot. Now as they smacked their lips on its contents, they liked the taste of it. *They liked it because their hearts were in it.* This means you and it means me. From now on we will have to look at this whole world as a big melting pot, and we must all put our hearts in it. "We will have to learn to live together or die together." We must take this thing of living happily together more seriously than we have ever done in our lives. We must respect, as never before, the viewpoint of others. If you are an isolationist, you are as far behind the times in your thinking as are the horse and buggy days.

HELP IN TIME OF NEED

I don't know of anything that has impressed me more the last few months than the little experience we had in Salt Lake City a few weeks ago when the flood came through the cemetery and did its damage. The unfortunate people of the north bench received more water and gravel in their basements and on their lawns than they had ordered. The thing that impressed me was how President Christensen of this particular stake and his people got together. They organized themselves and went into the basements and dug out the debris. They found some basements half full. What impressed me most about this whole program was that as they went from door to door to do the Samaritan act, the question was not asked, "Are the people under this particular roof members of our Church?" They went to every home that was afflicted. I thought that was a grand act. We will have to put more of that stuff, if you please, into our systems. I was interested in what they said of one particular man helping with this work. I don't know whether this man could write out a check for a million dollars or not. That's quite a lot of money, but he was a man of considerable wealth. There he was up to his knees in mud, using the shovel. Someone who knew him well and knew his wealth said to him, "You don't have to do this." Of course he didn't. He could have written a check out to have someone else do it, but what was his comeback when so approached? He said, "Sure, I don't have to do this, but I want to know what the taste of it is along with the rest of these good people." Now that's what is going to convert the world—that's what is going to bring peace.

May the Lord bless us and help us to be tolerant and kind and do unto others as we would like to be done by, I ask in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

It is thrilling to me, my brothers and sisters, to see this tabernacle filled again at a general conference of the Church. It is a glorious sight to behold.

ACCEPTANCE OF NEW APOSTLE

I should like to express first of all my earnest appreciation for the appointment of Brother Matthew Cowley as a member of the Quorum of the Twelve Apostles. I heard him voice his testimony day before yesterday in the temple, with the mission presidents, and was thrilled with the conviction of it. I must confess that several months ago I had his name on a list which I was preparing for another purpose.

A TRIBUTE TO THE PRESIDENT OF THE CHURCH

Since this is an unusual day in Church history, one on which

we have sat in solemn assembly and sustained a President of the Church, I should like to express to you my conviction and state to you my acceptance of him as a prophet of the living God, and of all of his predecessors; and likewise my testimony of the divinity of this work and of the divinity of Jesus the Christ. I should like to echo also some of the things that have already been said concerning President George Albert Smith, borne out in my own experience with him, as to his kindly consideration for all his brethren and all his fellow men. He is considerate and loving and kindly under all circumstances, and on all occasions in my experience, and I am grateful for the privilege of associating with him.

There has been a phrase running through my mind—a phrase as to the perishability of the opportunities for teaching our children. I say perishable because they are opportunities which pass quickly and which never come again. On many occasions I have been impressed with the fact that some of those who were teachers, and even Jeacons, when the recent war first broke in Europe, have since fought and died for their country. It would be impossible to say what the critical year of a boy's or a girl's life is. Indeed, it would be impossible to say what the critical year of a man's life is. All the years are or may be critical years in our lives; but I feel sure that as parents if we should become too busy or too preoccupied in any single year to keep close to our children, to keep counsel with them, we might find that that was a critical year, and that we had missed a perishable opportunity. They grow up so quickly, these youngsters of ours, and teaching cannot be safely postponed, and loving counsel and close contact with them are essential at all times.

KNOWLEDGE OF THINGS PAST IMPORTANT TO YOUTH

Often I think we assume that our children know more than they do know concerning the ideals which mean so much in our lives, and concerning the principles and the reasons therefor. Because we have lived longer and have learned the reasons for some of these things, we may assume that they likewise know the reasons for them, but frequently they do not. I was particularly impressed with this fact, one day, as I had a casual meeting with a young man in a shop where there were photographs on display of old Salt Lake City scenes. He was a young man whom I had set apart for missionary service, who had returned, was married, was rearing a family, and was then in army uniform, serving his country. I happened to see a picture of the old Salt Lake Theater and made some comments concerning it, as to my own impressions and memories of it, and there appeared on his face a rather unresponsive expression. Finally he said, "You know, Brother Evans, I don't remember the Salt Lake Theater."

Well, it astounded me. Here was a young man, having taken his place in the world, having assumed his obligations in life, who had no memory of something which was for long years one of the great institutions of this community, even up to and including my own arrival

at manhood—and yet he had grown up in this community. I began to think back and to count back the years to the time when that glorious old structure was torn down, and I found that indeed he may well not have remembered it. He was probably not more than three or four years old when it was removed.

As it is with physical structures, so it is also with principles, with traditions, with events of history. Things which shape our beliefs and give foundation and stability and meaning to the glorious truths and safeguards in the lives of our parents and grandparents, and in our own lives, we too often assume will somehow, automatically, become understood by our children as we understand them; but, unless we do our duty in passing on a knowledge of these things, we shall find that the next generation have grown up without a knowledge of them.

And this isn't true only of the principles and traditions and truths of the gospel of Jesus Christ, but it is likewise true of the principles that govern this nation, and of the reasons for which they were established and the difficulties by which they were established—why they were fought for and died for, and how precious they are, and why we must be everlastingly vigilant to preserve them. These young people of ours have heard of the Constitution of the United States, of course. They know it to be an historic document with considerable significance, but, unless we find a way to teach them, they may grow up missing something of its significance as a living instrument of freedom and they may unfortunately be led to think that some of the old fallacies and ancient evils are new and smartly modern principles to be tried and followed. They may not know that such fallacies have been tried over and over again by foolish and unwise peoples in generations past, much to their sorrow and regret.

A PLEA FOR UNITY IN THE HOME

I plead not only for the constant teaching of our children, and for close association with them, but for unity in our homes as concerning what we teach them, so that parents may not be divided before their children. Our youth will grow up in confusion if parents are in any wise divided in what they stand for and in what they present to their children in their impressionable years. It is not uncommon to see a child "shop" between a mother and a father, picking his time and his purpose where he thinks he will find the greatest leniency at the moment. And while there must be a sympathetic understanding of the point of view of our young people, we must not be inclined to give in to them on things which we know to be improper or unwise—not even if they confront us with the age-old argument that all the other mothers and fathers are letting their children do it. It is a difficult argument to meet, but one which must be firmly and wisely met.

I am grateful, my brethren and sisters, for my membership in this Church, for my fellowship with you. May God's blessings be

with us in our homes, and in all that we undertake in life, and may we not let the opportunities that we have to counsel with our children perish without our having made the most of them, I ask, in the name of the Lord Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I desire to bear testimony this afternoon, my brethren and sisters, to the great work in which we are engaged, that it is the work of our Father and that those who preside as the Presidency of the Church are prophets, seers, and revelators of whom the Lord has said he would do nothing save he would reveal his secrets to them. In this day, a day perhaps when the youth of the Church have been faced with the greatest problems with which the youth of any age have been faced, particularly so in this dispensation, it is not a mere coincidence that there should come to the Presidency of the Church a man who in our day has had more to do with presiding over youth organizations than any other man. He brings a wealth of experience that to me augurs a program of care and attention to the problems of youth, the like of which we need greatly this day.

A NEW APPRECIATION FROM SERVICE MEN

There came to our hands recently a resolution passed by a group of our servicemen who were in the European theater of war. They styled this document which they had prepared and had agreed upon, "A New Appreciation," and this is the way it read in part:

Out of a world of chaos and confusion, out of the hopeless depths of a universal catastrophe spring new convictions, a new appreciation for the finer virtues of life. We left a world where certain fundamental truths were accepted lightly, where our thoughts and actions were characterized by a tendency to be too proud and a little arrogant. We have been guilty of appraising the desirability of a girl by the standards established by a judge in a Hollywood beauty contest. Perhaps some of us have been more guilty than others but we have all been guilty. Last Sunday in a meeting we openly confessed that regrettable error; we asked forgiveness of all we may have neglected by that total misconception. We think we can speak for the greater percentage of L.D.S. servicemen all over the world when we say that through this new inlet God has given us the true light of real beauty. A girl is beautiful when her virtue cannot be questioned, when her stability and faith in the Church is steadfast. A girl is beautiful when she is sincere and humble, when she looks upon a child with affection, or upon a sufferer with compassion. She is beautiful because she has a smile and a cheerful word for her associates. Beauty does not lie in the face alone but rather it is measured by character and the sweetness of her disposition, as we expect it to be. But you can be sure of one thing, those of us who are yet single and have the desire for the companionship of a beautiful girl will be going to the Mutual Improvement Association to find her. We have traveled to many different parts of the world and such travel has only tended to convince us more thoroughly than ever that our greatest hope for complete happiness lies in Zion. There we can rest assured the girls are beautiful. (See *Improvement Era*, August 1945, p. 435.)

As I read that lofty sentiment, coming from out of the world where quite the opposite is found on every side, I thanked my Heavenly Father that these sons of Zion were holding up a standard and an ensign of moral purity to the world. If the faithful daughters of Zion were called upon, they would echo back that sentiment to these sons, and would say that if the young men of the Church are to measure up to the standards of the girls they must come home and bring to the marriage altar minds and bodies that are as clean and pure as the servicemen expect of their companions here. To true Latter-day Saint girls, far more to be desired than wealth and handsome profile is a young man who is virtuous, who is honest, who has integrity and is true to the teachings of the gospel.

As I think of our young people thus expressing themselves, I am mindful that they are heeding the words of our Father who gave us a divine injunction in these words:

Verily I say unto you all: [meaning every member of the Church] Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

THE RESPONSIBILITY OF CHOICE

Clearly it was the intent of our Heavenly Father that this, our day, was to be a day of demonstration of the power and effectiveness of the gospel of Jesus Christ in the lives of all who are to be members of his Church. This likewise according to the scriptures, has evidently been his purpose, concerning his chosen people in every dispensation. To the unembodied spirits, so the scriptures record, the Lord said:

... We will go down, ... and we will take of these materials, and we will make an earth whereon these may dwell; And *we will prove them herewith*, to see if they will do all things whatsoever the Lord their God command them. (Abraham 3:24-25.)

Father Lehi explained to his son that in order to accomplish that eternal purpose there must be opposition in all things, and that to every individual upon the earth there had to be given the right of free agency and also that there must be in the world the power to entice to do evil and the power to entice to do good.

In the spirit world there were some who were valiant—more valiant than others—in choosing to do good, and thus they became the noble and great ones of whom the Lord said, "These I will make my rulers" (Abraham 3:23), and so in this earth, coming through a chosen lineage, those noble and great ones are expected, as members of the Church and kingdom of God in every age, to be rulers of the world of sin and wickedness.

It was of the same responsibility that the Master spoke to his disciples when he said:

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your

light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-17.)

Indeed he declared that his chosen children would be known by their works:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit . . . Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

THE CHURCH OF CHRIST TO BE A LIGHT TO THE WORLD

To Noah the Lord declared that because all flesh had corrupted his way upon the earth, that he proposed to destroy man from the face of the earth. So, in a lesser degree, in every dispensation, the Lord has commanded that if members of his Church, having taken upon them his name, should sin grievously and refuse to repent, they should be cut out from among his people, lest they be a stumbling block to the world. To continue all such in membership would be to reflect discredit and dishonor upon the work of our Heavenly Father.

The Lord has told us that his purpose in sending to us, in this dispensation, the everlasting covenant was that it would

. . . be a light to the world, and to be a standard for my people, and for the gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Hundreds of years ago the Prophet Isaiah saw our day and prophesied of it:

. . . the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths. (Isaiah 2:2-3.)

Obviously that prophecy had reference to the Lord's covenant children in this dispensation who were to be as a leaven to the world, to lead them to that glorious day of peace when men should "beat their swords into plowshares and their spears into pruninghooks" and when nations would learn of war no more.

WORDS OF WARNING AND BLESSING

The Lord spoke of this our day of terrible conflict as a day when the whole world would seem to be in commotion, but he counseled his people,

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord; come; for behold, it cometh quickly, saith the Lord. (D. & C. 87:8.)

And then he comforted his people with these words:

And the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion. (D. & C. 45:67.)

And again he has said concerning the blessing that would come to the faithful in his day:

Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. . . Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. (D. & C. 101:11-12, 16.)

Against the daily temptations that come to influence us to live below the standards that we profess and teach, the Lord admonishes us first with a blessing as he has said to his disciples:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. . . for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

And then he warns us:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

While it becomes us to seek the good will of righteous men and women everywhere, it is well for us to remember that when the lewd, the immoral, and the corrupt begin to compliment us and to curry favor with us, that we had better begin to examine ourselves to see if we are doing our full duty. The Apostle Peter said to the Saints in his day:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (I Peter 2:9.)

Our failure to be a "peculiar" people in maintaining our standards, despite the jeers and the criticisms of the crowd, will be our failure to be chosen for that calling to which we are called.

The Lord has told us,

Behold, there are many called, but few are chosen. (D. & C. 121:34.)

And then in the same revelation points out two reasons why men fail of their blessings. The first reason he gives is that their hearts are set so much upon the things of this world, and the second is that they aspire so much to the honors of men. So then as Church members let us beware lest we set our hearts upon the things of this world and lest we aspire so much to the honors of men that we compromise our standards. If we do so, we will be cut off in the day of judgment and will lose our blessings. Our reward for daring to live the gospel despite the oppositions from the outside world will be to have blessings added upon our heads forever and forever.

THE GOSPEL TAUGHT BY EXAMPLE

As the Lord counsels us in this day to be mindful of the standards that we should maintain before the world, I have remembered the repeated incidents that have been told which indicate that the eyes of the world are upon this Church and its young manhood and womanhood. In almost every incident where a young man has been converted to the Church by our boys in military service, he has told us that he was drawn to the Church because of the clean, pure life of some Latter-day Saint boy with whom he was associated. This is a day of demonstration when we as Latter-day Saints by our lives will preach more the gospel of truth than by all the words that we may conjure up. The Lord has said to us:

For Zion must increase in beauty, and in holiness, her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments. (D. & C. 82:14.)

May the Lord bless us with the strength to do so, and may everyone who has named his name, be true to that name and live the covenants that he has taken as a member of the Church, and may youth everywhere echo the sentiments that these fine young men have reported to us, and remember that virtue and purity and integrity are the things that mark them as living above the things of the world. May the Lord bless us all with the power and strength to maintain the standards which our Father has given to us in his everlasting covenant, I pray humbly, in the name of the Lord Jesus Christ. Amen.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

In the year 1939, down in New Zealand, we had a very destructive flood. In that flood there were twenty-two white men drowned. They were working on a railway line that was being constructed. There were a large number of native young men working on the same line. Not one lost his life. At the inquest that was held, one of our young natives was asked if he could give a reason why no natives had lost their lives and only white men had suffered. He said, "Yes. The white men ran for their money; we ran for our lives."

I feel at this moment like those natives: from now on I will be running for my life, rather than for money.

AN APPEAL FOR FORGIVENESS

If there is anyone here or within the sound of my voice whom I have ever offended, either in my professional career, in my political activities, my religious service, or in my social conduct, I plead humbly for forgiveness. I know that God does not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven. The Lord will forgive whom

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he will forgive, but as for us it is required that we forgive all men. I appeal, humbly and sincerely, for forgiveness of all my offenses against my fellow men.

WILLINGNESS TO SERVE

When I was called to preside over the New Zealand Mission in 1938, that call was much greater than any aspiration I had ever had for ecclesiastical preference. I have never sought, neither have I refused, any call that has ever come to me within the endowing power of the priesthood of God. I appeal also to you, to sustain me in this position. If I am sustained by you, the body of the Church, I am sure that I will be able to go about doing good. If you do not sustain me, heaven help me.

I sustain, here and now, the Authorities of this Church, from the highest unto the least. I have known President George Albert Smith all the days of my life. I have had the arms of his father about me in my childhood and in my early youth. I have had his arms about me in my maturity. I think it was he who set me apart for my first mission. He married me to my good wife. He took me upon my second mission—and now this! It seems that all the difficulties that have ever confronted me in life he is responsible for. [Laughter.]

I thank God, my brothers and sisters and friends, that I was reared in a good home. I thank God that in that home I was taught that it was more important to be moral than to be careful, that I was taught from the days of my youth to honor the priesthood of Almighty God. I was frequently told, as were the rest of the members of my father's family, by our father, that if there ever came a time or an occasion to choose between loyalty to him and loyalty to the priesthood of God, always choose loyalty to the priesthood of God. I thank God that such an occasion never arose.

A SINCERE TESTIMONY

I bear my testimony to you that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, that these men who have been called to build upon the foundation of him who stood at the opening of the dispensation of the fulness of times have builded well upon that foundation and are, therefore, worthy to be sustained as prophets, seers, and revelators of the Most High.

God grant, my brothers and sisters and friends, that I may sustain you. You are the members. The only aspiration I have had in life has been to be a good and honorable member of the Church, and now in having been called to this position, I promise you that I will not lose sight of that other aspiration. The greatest call in the Church of Jesus Christ of Latter-day Saints is to be a worthy member. Every worthy member of this Church is a potential savior upon Mount Zion of the souls of men.

In conclusion, I thank God for the service that has been rendered

by our men and women in the armed forces, and I hereby pledge my life to the ideals of government and religion for which they have offered their all. God bless you and God bless me, in the name of his Son, Jesus Christ. Amen.

President George Albert Smith:

You have just listened to Elder Matthew Cowley of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

We have had a delightful day. I am sure that the weather outside has been no more enjoyable than the influence inside. We have come together to worship the Lord in song, in testimony, and in prayer, and our desires have been realized.

The Relief Society Singing Mothers will now sing, "Peace I Leave With You."

The closing prayer will be offered by President J. Melvin Toone of the Minidoka Stake, after which, this Conference will stand adjourned until 10 o'clock tomorrow morning. The proceedings of that session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

Bishoprics, Stake Aaronic Priesthood committees, stake committees for adult members of the Aaronic Priesthood, general secretaries of Ward Leadership committees, and the Aaronic Priesthood Quorum advisers will probably remember that they are invited to a meeting by the Presiding Bishopric in this building tonight at 7 o'clock. Stake presidencies and high councilmen are especially invited to attend. We are sure that you will have a very delightful evening.

The Singing Mothers sang, "Peace I Leave With You," by Roberts.

Elder J. Melvin Toone, President of the Minidoka Stake, offered the closing prayer.

Conference adjourned until Saturday morning, October 6, at 10 o'clock a.m.

SECOND DAY MORNING MEETING

Conference reconvened at 10 o'clock a.m., Saturday, October 6. Again the building was crowded with people, every available seat being occupied and many standing.

President George Albert Smith:

Another lovely morning to be in the house of the Lord, and we know that you all feel happy to be here.

This is the third session of the 116th Semi-Annual Conference

of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church as sustained yesterday.

This service will be broadcast over Station KSL, Salt Lake City, as will also the services this afternoon and tomorrow at 10:00 a.m. and 2:00 p.m. These sessions are broadcast also over Station KSUB at Cedar City.

The singing this morning will be by the Wasatch Ward Choir. Elder Vernal Denning is the director; Elder Frank W. Asper is the organist.

The first selection will be, "Awake My Soul," by Stephens.

The opening prayer will be offered by President John M. Iversen of the South Los Angeles Stake.

The Wasatch Ward choir sang, "Awake My Soul," by Stephens.

Elder John M. Iverson, President of the South Los Angeles Stake, offered the invocation.

President George Albert Smith:

Brethren and sisters, there are quite a number of people standing around the edge of the building and in the gallery. I am sure that you can make a little more room on the seats if you will slide in so that they, too, can find a place to sit down. We would like to have those who are standing take advantage of these seats now that are being made vacant in all parts of the house.

Thank you very much.

Our next hymn will be, "By Babylon's Wave," by Gounod, this also to be sung by the Wasatch Ward Choir, after which Brother Stephen L Richards of the Council of the Twelve will be our speaker.

Singing by the Wasatch Ward choir, "By Babylon's Wave," by Gounod.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

We stand on the threshold of a new day. We look out into the morning and see the rays of the rising sun tint the sky with the hopes of humanity. We see some clouds also, harbingers of storm, but the forecast is "generally fair for a season." So we go back to our work—back where the black night of war overtook us nearly a half-dozen years ago. It has been a long night and our work has been retarded, but good sentinels have kept the watches and safeguarded our establishments. Now in the daylight of peace, we go back to our work.

THE MISSION OF THE CHURCH

We know our work. It is laid out for us by the Master Builder.

We have full and complete plans and specifications, and we have, in good measure, too, the tools and equipment. Perhaps we could use a little more modern equipment, and the tools may need reconditioning and polishing, but a sufficiency is available, and we can begin our work again.

The work is not new to us. We, and our predecessors, have carried it forward for more than a hundred years. It was the first enterprise undertaken by those of sacred memory who initiated the lofty cause to which we give our allegiance. So soon as the first revelation of the latter days came to them, they lost no time in carrying the message to neighbors and adjacent communities. When the Church was organized, they accepted most literally the revelation that its mission should be to preach the gospel "... unto every nation, and kindred, and tongue, and people." (D. & C. 133:37.) That was their work. In their poverty and weakness they accepted it with such boldness and enthusiasm, fortitude and sacrifice, as history has seldom recorded.

Their faith and confidence were marvelous. They trusted God, and they did not trust in vain. They knew that he had said that "The weak things of the world shall come forth and break down the mighty and strong ones," (D. & C. 1:19) and that "... the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1:23.) With this assurance our forebears went forth. They assumed their obligation, and it superseded everything else. Families were left without a competence, oftentimes in the care of relatives and neighbors and friends. Businesses were sacrificed. Such accumulations as they had were expended for the cause. If I were asked to name the outstanding, distinctive, organized accomplishment of the restored Church of Christ in the last century I would without hesitation set forth its phenomenal missionary labors. Nothing more truly characterizes the altruism of the gospel that it teaches; nothing more deeply signifies the devotion and sincerity of its members.

The enormous cost of the service has been widely distributed, shared by nearly every family in the Church. Many families have sent forth more than one missionary, and not infrequently has a home kept one or more missionaries in the field continuously for ten or a dozen years, sometimes for a quarter of a century. I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

MISSIONARIES AND CONVERTS

For a hundred years there were two armies constantly on the march, an army of missionaries outbound from Zion carrying the banner of gospel peace and liberty, and an inbound army of free and

happy people, faith and hope shining in every face, seeking the shelter, the inspiration, and the glorious opportunities of a divinely appointed society. Contingents of these armies have passed on almost every highway of the world—in the States—from the Americas north and south, up and down the devious waters of the Mississippi where missionaries of the early days like Brigham and Heber, and Willard and Parley, and Erastus went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia, and the continent; across Europe to the land of the Arab and the Turk and on into far-off India, over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great counter-marches of the century which has gone, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairies, one can fancy their salutations, not always spoken perhaps but ever in their hearts, the missionaries say, "We go to carry the gospel." "Thank God we have it," the convert replies, and then adds, "we will follow you later." So indeed they have in one heroic round; missionary to convert, then convert to missionary. Great has been their gift; generously have they given.

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the intemperate, the gospel of self-control; to the indolent, the gospel of work; to the militant, the gospel of peace; to the downcast, the gospel of hope; to the ignorant, freedom from superstition; to the cynical and the wavering, a satisfying philosophy; to the sinner, the gospel of repentance; and to all—faith, security, idealism, happiness, and exaltation.

Is it difficult then to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments are highly esteemed by man. They enrich his life. They enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys. So he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

BLESSINGS IN MISSIONARY SERVICE

I thank the Lord that the ardor for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the gospel. Men who cannot go themselves send their sons and daughters. Widows toil and scrimp to keep a missionary. Girls work to provide the necessary expense for their brothers, young husbands, and for themselves. Quorums, wards, and societies contribute, and occasionally

a rich man opens up a generous heart and maintains a half dozen in the mission field.

Those who go are blessed, and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in great cities. Young men from the cities have been subjected to the rigors of the most primitive, rural life. The knowledge, the tolerance, the adventure, the polish, and the experience which worldwide travel brings have been, during the whole history of the Church, the product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so large as in the villages, towns, and cities of the Latter-day Saints.

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control. Giving has made for generosity as it always does. Teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have paid and prayed; mothers, wives, sisters, and sweet-hearts who have been anxious and worried and true. Little tots whose first lisped prayers have been, "Please, God, keep our missionary," have made the home a sanctuary, indeed, the foundation of our religious life.

SIMPLICITY OF THE GOSPEL MESSAGE

This remarkable missionary work has been accomplished by humble men and women. Their equipment in the main has not been the training of schools. It has been the influence and discipline of good homes, Church organization, and individual testimony. Their testimonies and their lives have been more potential than their preaching. The only eloquence they have required to deliver their message is the eloquence of the message itself portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural simple joyous message of the Christ in a natural, cheerful way. Was that not the Savior's way? Did he not ever suit the lesson to the people in their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not, and I advance as a worthy argument for the divine authenticity of the gospel we bear, the manner of its presentation by the missionaries of the Church.

What these ambassadors of the Lord have done for individuals, families, communities, and nations would fill books. A million hearts

swell today in gratitude for their blessed service. A man contemplates his home, the loving family which surrounds him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes and from the depths of his soul he cries, "God bless the missionary who brought me this."

HOPEFUL OUTLOOK FOR THE SPREAD OF TRUTH

So this is our work—to spread the restored gospel of righteousness and peace throughout the world. I think I do not need to make a case for the need of it. It seems to me that experiences of the last few years and of the present hour are sufficient to convince every observant, thoughtful person of that need.

Here then, in the respite from the ravages of war, is a new day for the proclamation of the word of God. New and more extended opportunities are forthcoming. New methods of transportation and communication are available, and I can but think that hundreds and thousands of our gallant boys who have contributed so much to the liberation of the oppressed peoples of the world will find a kindlier reception than our missionaries have ever heretofore enjoyed.

Will you, my brethren and sisters in the Church of Christ, accept the challenge of this new day? Will you set your houses in order, temporally and spiritually, and send forth ambassadors of truth, good will, and peace to a destitute world, whose need for bread is great but whose need for the "bread of life" is greater? I believe you will. I believe that large numbers of our young men returning from the armed services will wish to fill missions before entering upon post-war employment. When they and other men who hold the priesthood can be relieved from the exactions which the war has placed upon them, they will want to go into the mission field. Then many of our sisters can go with them and render service under the protection and direction of the priesthood of God. I believe, too, that thousands of our families who have been blessed with comparative affluence in these times will wish to devote a portion of their means to this great altruistic endeavor.

What a blessing it will be to our members and establishments in distant lands to welcome the missionaries back again, and what a boon it will be to all people everywhere to hear the pure word of God spoken by his appointed servants. "How beautiful upon the mountains are the feet of those that bring glad tidings of good things, . . ." (D. & C. 128:19.)

God bless us, my people, that we may take up our work again with resolution to give generously as we have received generously, I humbly pray, in the name of our Lord, Jesus Christ. Amen.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brothers and sisters, this conference has been a thrilling one for all of us, I am sure.

JOY EXPRESSED AT SELECTION OF NEW APOSTLE

When President Joseph F. Smith was first voted upon as President of the Church in solemn assembly, I had the privilege of sitting here and voting for him. When President Grant was chosen, I was in Africa and missed that opportunity. Yesterday, as my own brother was voted upon, I thrilled to the very finger tips.

And in the selection of the new apostle I rejoice greatly. I was the bishop in the ward where his family resided, and on many an occasion I have had the opportunity of saying to President Grant: "President, that Cowley family is a model. Young Matt has been superintendent of our Mutual Improvement Association; his sister is president of our young women's organization; his brother, Gloyd, is in the superintendency of our Mutual. They are an inspiration." To see this young man come home from the mission field endowed with the great gift of spirituality and vision and be selected to sit in the same council in which his father sat and be one of the leaders of this people, shows us how our Heavenly Father works. I am so pleased with this selection. He has been giving in accordance with the thought that has been expressed throughout this conference, as have so many of our good people.

EXPERIENCE OF A YOUNG CHURCH MEMBER

This morning I saw and conversed with an eighteen-year-old girl. She had spent much of her life away from the wards and stakes, rather out amongst the people of the world, attending school. Her associates were not members of her own Church. She has been more or less on the defense all of her life. She spent last year in a private school in one of the large cities in the East. There, in attendance, were girls of prominent families, people who knew not God as she knew him, and in her association with these other girls, she said, "They seemed to be looking for something. They did not know what it was, but they were not at peace; constantly they were asking me why I was so happy. One girl I talked with for some hours, and this girl said, 'I see what you mean. I think I understand,' but she did not know just what to do about it all. And then she said, 'What is it that gives you this, that makes you so contented?'" This eighteen-year-old girl said: "I have been talking to you pure Mormonism."

A SERVICEMAN READY FOR MISSION

Those of our children who are reared in the homes of faithful Latter-day Saints, when they go out into the world have a great ability

to do good. Just before coming to this meeting a father came into my office with his son twenty-two years of age. He had returned from overseas where he had spent a couple of years fighting, and he wants to go back on a mission of love. I questioned him as to his chastity, and he assured me that he had kept himself clean and spotless, although he had been engaged in a great conflict. He had seen sin, but in his visit over there he found Saints and associated with them, and their effect upon him had been of an uplifting nature. Now he is home for a few days, but he wants to go back. Having filled that mission, he wants to go on another mission. He wants to give and not to get.

THE SIN OF COVETOUSNESS

They speak of peace, but is there peace? When you read in the papers of the constant bickering, the avarice of men that has been spoken of from this pulpit during this conference, the desire to get that which other men have, how tragic it is. It is this thing that causes dissension and trouble throughout the universe, and that has been warned against since the beginning of time, which has such a hold upon the people. We Latter-day Saints have a great responsibility, and as Latter-day Saints if we could but live our religion, what an effect it would have upon the people. As we go through our villages and towns, and see our membership working in the fields upon the Sabbath day, we wonder what they are thinking of, whether they are thinking of giving or only of getting. If we could just mend that one thing and remember to observe and keep holy the Sabbath day, then we would be better able to give, because the Lord would bless us so that we could give in greater abundance.

In the Ten Commandments, the last one is a great sermon to this great world of ours, and if we are ever going to have peace and if we are ever going to do away with war and contention, then we must put our lives in line with that tenth Commandment:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. (Exodus 20:17.)

If we could but do that!

Jeremiah, in speaking of Judah said:

. . . From the least of them even unto the greatest of them every one is given to covetousness; and . . . [are] saying, Peace, peace; when there is no peace. (Jer. 6:13-14.)

God help us to appreciate and understand that in this modern day he has, through his Prophet Joseph Smith, given us a grave warning, and he means every one of us, for in the fifty-sixth section of the Doctrine and Covenants, he says:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation

in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands. (D. & C. 56:16-17.)

A just God has warned us, my brothers and sisters. Now the opportunity is opening up. These thousands of young men will be returning home. The experiences they have undergone have prepared them to go out into the mission field to tell of the restoration of the gospel of Jesus Christ through that fourteen-year-old lad, Joseph Smith. I pray that the spirit of which Brother Stephen L Richards has just spoken, the desire to give, may spread throughout the Church, that every boy and every girl who desires to go, may have that opportunity to go to the ends of the earth and warn this generation. This is my prayer in Jesus' name. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I wish to speak to the seventies of the Church today, and of course what is said will be in common to every brother who holds the priesthood of God. In a sermon delivered in the old tabernacle in Salt Lake City, October 11, 1857, President Joseph Young, who had been made president of all the seventies, in the Kirtland Temple, said:

Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter the glory and the pleasure of the kingdom of God. It cannot do it; language fails. There is an influence of the Holy Spirit in the understanding that surpasses all language.

MELCHIZEDEK

How true this is, when we speak of the restoration of the priesthood of God to the Prophet Joseph Smith. When John the Baptist came and gave unto the Prophet and Oliver Cowdery the Aaronic Priesthood, it was followed by holy baptism. They were given the promise of the coming of Peter, James, and John with the keys of the priesthood of Melchizedek. The promise was fulfilled.

In the days of Abraham, there lived in Palestine a "great king and priest of the Most High God." His name was Melchizedek. Beautiful is the thought we have when we are told by the prophet-historian Moses, that Abraham paid tithes of all that he had to Melchizedek, for he was the high priest appointed to keep the storehouse of God. Then we have another historic scene.

INCIDENTS FROM THE LIFE OF MOSES

The children of Israel had been with Moses at Mt. Sinai for many months. In fact it was not until the second month of the second year that things were ready for a new start. The children of Israel

were headed for the conquest of Canaan. The arrangements for the vast camp were simple. Moses received the law direct from God, yet he had to descend to the people and present it to them. In the assembly at the foot of the mountain were men, women and children. These all had to live under the law, so they all pledged their assent, exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, one of the noblest examples of pure democracy in the history of the world. Shortly after leaving Sinai, a council of seventy, of which Hur, founder of Bethlehem, seems to have been the head, was chosen by the people, and solemnly set apart to their dignity by Moses, as a kind of senate, or wise men to aid him by their counsel, and give him the support of leading families among the various tribes; for among a people so hard to govern, he often needed this added help.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (Numbers 11:16.)

When Moses was called by the Lord to go unto the Mount, he was accompanied by seventy elders. "... the Lord," says the inspired narrative, "came down in the cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11:25.)

In those far ancient days of the priesthood, the seventies seemed to have been called to many noble duties both individually and in groups. Moses had them with him in the holy rites of the tabernacle, and we find them responsible for clean government in the civic life of the towns of Palestine.

THE SEVENTY CALLED BY JESUS

When Jesus was concluding his missionary labors in Galilee, he summoned his followers together, and out of them chose seventy to prepare his way. The mission of so many to go before him, two and two, and prepare for his arrival in every place which he intended to visit, implies for this last journey an important event. The instructions he gave them closely resembled those which he had issued to the Twelve. It was a time when he was setting forth in sorrow, and some writers infer that they, the Seventy, going two by two, were announcing his divine teachings.

Some weeks passed, and one of the things that filled his heart with joy was the return of the seventy, as he approached the cities and villages, whither he had sent them. They came to give him an account of their successes. Their hearts were filled with astonishment and exultation. And Jesus, while entering into their joy, yet checked the tone of their exultation, or rather turned it into a holier channel. He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because he had

set his love upon them. Their names had been written, and stood unobliterated in the Book of Life.

THE SEVENTIES' WORK IN LATTER-DAYS

My brethren of the quorums of the seventy, you are all endowed with this same priesthood and power which gives you a distinct hope and message. You have an exalted purpose—to teach the gospel to all the world today. You have the good news of salvation, of freedom, to show the way of eternal life. You are a body of men to help build a regenerated body of religious ideals and life. From this day, you are to stand for a moral awakening as never before, a spiritual upsurge, a deeper appreciation of the spiritual needs of humanity. People will receive the message if it is presented and taught as it should be. The demands are high; the spiritual discipline must be sincere; the sacrifice of material things great. The qualities which made Jesus a master teacher were: He was divinely inspired, profound in his simplicity, understanding, and sympathy.

As the ancient disciples came to know the truths of the Master, so we come to know in our day the importance of revealed truth as we look to him who is our Savior. The priesthood envisages the Church of God, which in time will be known to all peoples of the earth. Life is made over; men are made over; and as one evangelist says: "Men come from darkness into light."

A new missionary effort has come into the world, for men and women are thinking of life eternal. Missionaries are laboring with profound and undying zeal to awaken people to a sense of the meaning of life, and to prepare themselves for the future in this world and in the world to come.

There never was a time when it was more needful for us to recur to the reason of the power of Jesus Christ in the world than now; never a time when we were more in danger of throwing away true permanence for barren change; never a time when we were more in danger of sacrificing truth for wrong. Truly do we know that the man who holds the priesthood of God has a principle higher than any that has gone before; that man whose policy, whose statesmanship, whose legislation, whose faith involves the highest reach possible of the human understanding in the spiritual direction—that men will endure and will help save the world.

We can, my brethren, be honest, intelligent, truthful; we can be courageous, just, and valiant. We can bear witness that this is God's work, and we can be consciously grateful for all the resources, for all the opportunities which are ours. We can be faithful and zealous. These things we are certain of; if we will do our part, in faith, God will give the increase.

The Wasatch Ward choir sang, "The Music of Life," by Cain.

ELDER CLIFFORD E. YOUNG*Assistant to the Council of the Twelve Apostles*

I do trust, my brethren and sisters, that what I may say shall not in any way detract from the great spiritual uplift that we have felt in the addresses that have been given here this morning; that you shall not feel that I am letting you down in what I wish to say.

MISSIONARY SERVICE FOR RETURNING SOLDIERS

I, with you, am deeply interested in the welfare of these boys who are coming home from the service. They are facing some acute problems and they need our help and our sustaining faith and power. I recognize the fact that the boys who have gone into the service—and there are thousands of them—have come back with their spiritual attitude greatly strengthened. They are reflecting a great faith, and many of them have acquired testimonies that they heretofore did not have. There are many evidences of the divine interposition of Providence in their behalf, and these boys are coming home renewed and strengthened. Many of them will wish to go into the mission field, and I can think of nothing that they can do that will do more for them to heal the wounds—not the physical wounds, but the wounds that they have had and experienced while in war. War inflicts many wounds, and many of them never heal. These boys of whom I speak are coming home strong spiritually, their testimonies increased, and there is evidence of great faith. The mission field will afford a wonderful opportunity for them to give expression to these high impulses. Then, too, many of them will want to go to school, and that we can endorse wholeheartedly, and under the G. I. Bill of Rights provided by the government, many of the boys, who will, may be given the opportunity of completing their college work or their high school work, and thus better fit themselves for the affairs and experiences of life. These are the boys for whom we need not have so much concern. There is another class for which we need to have, and do have, considerable anxiety. They are the boys who are coming home rather cynical.

DIFFERENT ATTITUDES TOWARD LIFE

Just recently I had the experience of contacting two returned servicemen, both of whom wanted some financial help, both of them qualified under the new G. I. Bill of Rights program. One of them had lost his forearm in battle. He had been confined in the hospital where he had been provided with an equipment whereby he felt he could meet the problems of life, and earn a living. He wanted to begin with a little poultry farm, and that was perfectly legitimate. He had married shortly before going into the war and has a wife and two children. His attitude is very fine. He has no money, but under the program the way is opened for him to undertake such a project. When we asked him how he would pay it, he said, "I'll pay it. I'll pay every

cent of it." He outlined his plans of operation, and it was very evident that his morale was strong and that he would not fail.

Another returned soldier came to us wanting financial help, and when we asked him how he was going to meet the obligation, he sharply replied, "Oh, that's somebody else's worry and not mine." And thus you have two attitudes that we have to meet. Our boys must learn that an obligation is an obligation, and when entered into, it must be paid. We must not permit our boys to let down in their morale. I realize it is going to be difficult, but we need, as never before, to inculcate in our youth, in the boys of whom I speak, the fundamental concepts that have always prevailed in this Church, namely, that we must stand largely on our own. I do not decry the necessity of helping our boys—they need it—but we must help them to help themselves. We must follow the injunctions that have been fundamental in this Church, that are part of the great welfare program of the Church, namely, that we teach our boys that they be self-sustaining. Hardship and poverty did not hurt your parents and mine, nor our grandparents. Indeed, the very foundation of this Church, its growth here, its strength here, was made possible because of the hardships and the struggles, because of the fact that our parents had to pay, and they had to pay from their own resources. And so in this day, when every effort is being made, (and I hope you will pardon me if I say this, but it is a fact), every effort is being made to soften our youth, we must stand firm and secure and abide by those concepts that have made us what we are today, that have given us character and strength.

WARNING AGAINST DEBT

So, my brothers and sisters, may we maintain this attitude in handling the problems of our youth. They are mighty; they will be hard for our boys. We must give them counsel and guidance. We must advise them to keep away from debt, just as far as they can. They should go in debt only when they can see the way out to pay. That is the only justification, that and the justification of helping them to sustain themselves. In the last world war we had ample experience to illustrate the dangers of going in debt. Money was made easily, and when the depression came, one of the great contributing factors to the distress of so many of our people was the bondage of debt, and they were unable to pay because the resources they had would not earn sufficient to pay. Those who had no debt went through the depression and came out maintaining their integrity. And I'm sure, my brothers and sisters, that if we encourage too much debt, our boys will encounter the same difficulties, because some day they will have to pay. May we use every effort that we have, to preserve the integrity of our youth in meeting these acute problems.

THE OBLIGATION OF PARENTS

One other phase of this matter, I can only touch on. Our first

obligation as parents is to our boys, and it is to us as parents to whom our boys should first look for help. That is fundamental. The family first, then the quorum, then other agencies if these fail, but my obligation first, above all, is to help my boy to readjust when he comes home, to help him to find employment, to get him back on the farm, or in the business that I may be interested in. That is primarily an obligation with us as parents, and if we will keep that in mind, we will not go off in byways that might lead to disaster, not become complacent and feel that someone else should shoulder this responsibility.

My time is up. May the Lord impress upon us the absolute necessity of following the concepts that are a part of this Church. By arising and raising our hands we have indicated our willingness to sustain those who direct us. May we sustain them in the counsel that they give in these important matters, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

There is perhaps nothing so important to the individual as what he believes nor nothing so important to communities and nations as what their peoples in the aggregate believe. I mean really believe. And there is often a wide distinction between what men say they believe—the professions they make—and the reality of their convictions. I want to talk a little today about the significance of belief.

THE SIGNIFICANCE OF BELIEF

Jesus seems to have attached supreme importance to it. His concern was that men should believe him, accept his message. Conscious that this shaping of thought and establishment of conviction would be a slow process, extending far out beyond the span of his earth life, he spent a good portion of the years of his ministry in training a few disciples, whom he had gathered about him, to carry on after he himself should be gone.

He had no temporary or ephemeral communication to impart; it was a world-shaking doctrine and was intended for perpetuity. Neither was it provincial in its scope. Though his whole life had been spent in a small subject province, apparently more tempestuous and troublesome than important, his vision ranged out over the whole earth wherever men are. Accordingly, he gave those disciples he had taught, a commission accompanied by a promise. The commission was to go into all the world and teach his message to every creature. The promise is: "He that believeth . . . shall be saved." (Mark 16:16.) Thus is belief made the starting point of all progress. It is true that certain other things were required to be done as a condition to the fulfilment of the promise, but these of necessity must come as a consequence of belief. Without that there is no chance that compliance with

requirements would follow. There is no promise except to him who believes. Belief here signifies a complete acceptance which in its turn compels conformance to the teaching espoused. The condition is not satisfied by a mere lip service. Professions of belief, no matter how vehemently protested, amount to nothing unless they eventuate in conforming deeds.

Jesus had ample demonstration of this during his own ministry. The multitudes followed so long as they were recipients of his material benefactions. It is said that his fame went throughout all Syria, and they brought their sick, and he healed them. They came from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan. They sat at his feet on the mountainside where he fed them because whereof they would forcibly have crowned him king, but he escaped from them and went by night to the other side of the lake where the crowds next day clamorously sought him out. Then when he began to unfold to them the personal requirements devolving upon recipients of his teaching they melted rapidly away, and the record says, "They walked no more with him." They had no belief. They were seekers after personal gain without appetite for reformation from practices which centered in themselves.

Contrast with that his belief in his own message. It cost him his life, but he carried through. And what about those disciples he had picked and taught? The message was just as unwelcome coming from them as it had been coming from their master. They too were hounded and scourged and hunted down. As believers multiplied, persecution intensified until finally extermination was decreed. Then came the supreme test of their sincerity of belief. Believers were ferreted out, confined to dungeons, and condemned to die. They were thrown to wild beasts for the entertainment of the populace at the arena. They suffered themselves to be torn limb from limb because their belief had settled into convictions so deep seated that they would die rather than recant. They did not have to die. They could have saved themselves by a very simple act. They had only to renounce and they could have gone free but that was not their kind of belief. It was more precious to them than life itself. It was the kind of which Jesus spoke when he promised that "He that believeth . . . shall be saved." That is to say, a saving belief must be one that persists in all extremities. Where is it to be found in the earth today? It does not deal in expediences. It does not inquire about the trend of popular favor. With principle-sacrificing compromises it has no commerce.

LIVING FAITH INVINCIBLE *

It may be thought or said that this quality of faith is exemplified in the armed conflict just closed. Our soldiers and sailors and airmen sacrificed their lives for a cause. That, however, was in resistance to a physical assault. It was meeting physical force with physical force. We believed that we were in danger of physical subjugation with con-

sequent penalties. Our countrymen went out to repel that danger and keep us free from physical domination with a consequent train of other ills. The test comes now. Have we a set of principles believed by us to be right which we are willing to preserve at any sacrifice and at any cost—principles affecting our internal integrity founded in righteous law and justice? That question is not answered yet. So far as the signs indicate, the outlook is not promising. The indications seem to point to the rule of expediency and bartering with evil for the best bargain we can get. But I do not now want to talk about that. Was the course taken by the early Christians justified? Might there not have been some other way, some expedient, some give-and-take accommodation to reconcile antagonisms without going to the extremity of death? Was it prudent to flout the power of the great Roman empire and persist in a course which it condemned? It would seem indeed presumptuous that a little handful of despised people, destitute of wealth or influence, should resist the edicts of the greatest secular power of the world. But such is the force of doctrine, the power of unwavering belief, the strength of sincere men with resolute conviction that their teachings flourished in the face of the direst persecution. The might of the empire could not crush that kind of faith living in the human heart. It did not extinguish Christianity. And to that circumstance is owed the perpetuation of Christian teaching in the world. If we want to know how great that debt is, we have only to ask what kind of void would be left if the effect of nearly two thousand years of that teaching were blotted out. We should lose substantially all that distinguishes the Christian nations from the non-Christian nations. We should lose the sense of distinction which has led us in this day so heartily to condemn barbarities which have shocked humanity. The very freedom of which the western world boasts, reaching its greatest perfection in the United States of America, owes its existence to the Christian teaching about human brotherhood and the worth and dignity of the human soul. These are fruits of that message which Jesus commissioned his disciples to bear to all the world. The very progress of invention and scientific discovery itself, which has done so much for the material emancipation of man, is born of that freedom, as comparison with the backward nations of the world will disclose. It is to Christ's message—not to scholastic research—that we turn for what we know about the meaning and purpose of life and the controlling power of spiritual and moral law. No one may conceive the degree in which the world would be impoverished if that little band of disciples had not devoutly believed and through their belief perpetuated the teaching.

THE TEACHINGS OF CHRIST A STANDARD FOR ALL AGES

Its doctrine has been so thoroughly absorbed into the life of Christian nations, particularly our own, that quite unconsciously men resort to it as furnishing the standard for measuring the validity of

the acts of their fellows. When we call some things good and others bad, some courses right and others wrong, we are evaluating them by comparison with the standards set in the teachings of the Master. When the politician condemns the practices of his adversary in matters of human behavior, he resorts to Christ's teachings, perhaps unknowingly, for the ideal by comparison with which the criticized acts are revealed as wrong. His own promises of betterment likewise are in the pattern of ideals drawn from the same source. All that we have that is best in our individual lives and in our national life we draw from what was preserved to the world by those sacrificing early Christians who through suffering and death perpetuated the teachings that had been committed to them. It is fresh in the memory of all of us, growing out of recent and earlier example, that tyrants seeking to impose their evil despotisms have to begin by a crusade intended to root out and destroy the doctrines ingrained in their peoples through centuries of absorption of Christian thought. In these considerations lies the answer to the question whether the sacrifices made were justified and whether by compromise, accommodation, and the practice of expediency those early sufferers might have avoided persecution and conflict with the empire. Over and beyond all these, those doctrines taught the achievement of immortality through the Lord's death and the plan for achieving eternal life, which is exaltation in the celestial kingdom of God.

CONVICTION MAKES A PEOPLE STRONG UNDER TRIAL

Let us take another example out of our own history. Our people began the building of their city at Nauvoo stripped bare. They had been pillaged, despoiled, and driven. In a scant six years they had established a flourishing city. Many of their houses still stand, respectable dwellings in this modern day. They were driven out in winter. From the Iowa shores of the river they could see the lights in their comfortable homes while babes were born in wind and sleet with no other protection than that afforded by their canvas-covered wagons. From there they made their weary journey across prairies, through rivers, and over mountains to these desolate valleys. The line of their march was marked by the graves of their dead. Here they endured privation, hardship, hunger. They didn't have to do any of that. They would have had only to renounce their belief to be let alone where they were. This is demonstrated by the fact that some did just that and remained unmolested. They chose rather to endure the want and misery and suffering that became their portion because they believed. That is the quality of belief that saves. There is no lip service in that. It transcends the bounds of pretense and sham and self-seeking, and anchors itself in unyielding conviction.

It is possible to say that they were wrong—mistaken in their belief. It is possible to say that they were imprudent and unwise. But it is not possible to deny the depth of their conviction nor the integrity

of their manhood. Neither may the power of their belief be gainsaid. Their achievement stands revealed to the world. Men do not gather grapes from thorns nor figs from thistles. Those who do not accept their beliefs may feel themselves justified. But we who profess their faith may not escape its high demands. Are we willing to endure what they endured for our beliefs? Do those beliefs mean so much to us? Are they that important in our appraisals? Either those beliefs are founded in truth or they are not. If not, then the system reared upon them should in the nature of things have fallen apart long ago. If they are so founded, then those who profess them may not temporize. We today may not meet the same tests they did, but we shall have to face tests just as searching and perhaps harder to be borne.

We still have to carry the banner. The doctrines by which they lived still require to be perpetuated and spread. Their perpetuation exacts of us the same unwavering steadfastness of conviction as actuated those who established us here. We may not be dispossessed, or driven out, or find a wilderness to reclaim. But we shall be engaged by counter influences perhaps more insidious and therefore more difficult to discern, less easy to understand or to sense the danger of, for we live in a world seething in a welter of confusion.

BELIEF IN AND PRACTICE OF TRUE RELIGION THE SAFETY OF THE WORLD

Whether we recognize it or not, it is beliefs—the beliefs that get themselves accepted—that rule the world. Those beliefs may exalt a nation or drag it down to degeneracy and degradation depending upon their inherent quality. Ships and tanks and airplanes and guns, while necessary implements for waging physical warfare, are not the real source of a nation's strength. Its strength lies in the basic integrity of its people and that depends upon the beliefs they cherish which fashion their lives. The shooting war is over, but peace in its accurate sense is not here. It will not be until it is set up in the hearts of men. The war of ideas is still raging in the world. Opposing beliefs are contending for supremacy. All are clamorously recruiting converts. The business of shaping thought, establishing beliefs, getting ideas accepted, is the most important as well as the most active and flourishing business in the world today.

It is with ideas, beliefs, that we are concerned, for the very safety of the world and of mankind depends upon the nature of the beliefs that get themselves adopted. Our message is the same message Jesus gave to his disciples, namely that men should believe in him, a belief with a conviction that eventuates in living his doctrines. The commission to spread it in the world still stands. The means remains the same, teaching by those who believe. It cannot be done by unbelievers. The doctrines still possess saving power. "He that believeth . . . shall be saved." But there can be no compromise of principles.

There will be scoffers and deriders. Can we stand derision and

still stand unmoved? There will be those in and out of our own membership who will deplore as trivial the differences of belief which set us apart by ourselves, who will recommend that for the sake of easy fraternization we relax in our distinguishing doctrines enough to extinguish apparent differences. It is so much easier and more comfortable to conform to the customs and ideas about us. A little dilution of our beliefs, it will be said, can do no harm.

Probably the disciples of Jesus could have escaped persecution if they had been willing to yield a little and had contended themselves with proclaiming him as a great teacher. If they had just refrained from declaring that he was the Son of God, they probably would have had little difficulty. That would have made their teaching palatable and improved the social and fraternal relations between them and their neighbors. But his Messiahship was the essence of his message. It is the thing that gave it authority. It was that which gave it saving power. Delete that, for purposes of courting favor and being agreeable, and you have robbed it of its whole value. It is to his doctrines, including his achieving for us immortality, that we must turn for understanding of the meaning and purpose of life out of which understanding must ultimately come the peace for which the world longs. Those doctrines embrace a whole course of living as a preparation for eternity of life in God's kingdom. And if political persuasions or economic prejudices or social theories or fraternal felicity collide with those teachings, the teachings must still stand. Unfortunate indeed is any man who has exalted any of these above or on a plane of equality with the teachings of his religious faith.

If we really believe in our souls in the doctrines of our faith, then they must take precedence over all other philosophies or enticements. They cannot take second place to any persuasion.

I am sure that no one will suppose that I am advocating aloofness or presuming to suggest that we regard ourselves as being above or better than others. I do not wish to incite any antagonisms nor to invite unfriendliness of intercourse. I am only trying to say that having as we profess God-given, saving principles, we must hold them sacred, for on them the hope of eternal happiness as well as earthly peace hangs. We should poorly serve humanity if for convenience we gave them a stone when their crying need is for bread.

May God give us the sincerity of conviction to meet every test, I pray, in the name of Jesus. Amen.

ELDER JAMES L. BARKER

Former President of the Argentine Mission

The nineteen-year-old Argentine Mission is a mission of great promise. For some fourteen years it rarely had more than a half dozen missionaries. For one year only the mission counted seventy-five missionaries, but in the following three years they dwindled until

*Saturday, October 6**Second Day*

now there are five: President and Sister Young, their son Carl, and two missionaries from Mexico. On an average this mission has had less than six missionaries in it at any one time. However, though without missionaries or very few from the United States, the mission is organized in branches, and districts, with eager, capable workers.

It is also still reaping the benefit of the work of the fine missionaries who labored there. Older families still remember with joy the visits of President Ballard, President Wells and President Pratt, and of the first missionaries who went into their homes.

If the missionaries who worked in the mission when Sister Barker and I were there are representative of the young men of the Church, then the Church need have no fear whatever for its future missionary work, or for its future life at home. A future, brilliant and fine, is assured.

The mission numbers some 800 members, eager to learn and live the Gospel. There are a few more who have been lost track of.

Argentina is a great nation, a great and fine people. It is thoroughly European, very much like the United States, except that its basic first population was not English but Spanish. All the European nationalities are represented. However, the majority of our members are of Spanish or Italian descent. Sometimes members have gone to Argentina, even from the United States, not knowing why they went. Perhaps they were led there. Italian families moved from the United States to Argentina. Here it is quite likely they would never have heard the Gospel. There they had no chance to hear it in Italian, but they heard it in Spanish, eagerly accepted it, and like members of all nationalities, they have lived it faithfully and well and are only eager to do more and more whenever the opportunity is presented.

We have not preached the Gospel to the Italians, the Spaniards and others in Southern Europe. We sometimes have said perhaps they won't accept it. They have never had a chance. Not one hour's work has ever been done in Spain; not one hour—that is an exaggeration perhaps—not one month's work has ever been done in Italy, in the Italian language. Perhaps the fine members in Argentina may be a help and a means of spreading the Gospel to their countrymen in Europe.

The members are exceedingly faithful. We have at least one branch in which, as far as I know, every man and woman who should pay tithing is paying a full tithing. The mission needs more literature. We have fewer books and tracts than the German Mission had forty years ago. Members are sensitive to this lack. They also regret that they do not have the privilege of being married in the temple, and also of receiving patriarchal blessings. The Saints are eager to learn and when possible, learn English, and translate books from English and circulate typewritten and handwritten copies. They also have a great deal of talent. President Young and Sister Young are much liked and appreciated by all the members who knew them on their former mission six years ago, and they are greatly aided in their work by willing, capable local workers.

The workers who have been there, that I knew at least, I believe without exception to be willing to go back. I can understand that. No blessing is so great to me, with the exception of my first mission, and no blessing greater to Sister Barker and me ever came to us than the opportunity of going to South America. It is to be hoped that the great people to the south of us may have a chance to hear the Gospel, that more missionaries will be sent to them, that they will not be in twos, in threes, and fours, but in much larger numbers. They are hungry for the Gospel.

We especially appreciated, Sister Barker and I, the opportunity we had of working with the fine young men who worked in the mission field. They never complained of any hardship; they never complained of any difficulty; they had faith and devotion, and were desirous of doing more in the mission field, in the Church. Personally I think that those who have the opportunity of going on missions, wherever that may be—and the greater the opportunity, I think, the greater will be their blessings—will be the really favored ones, the blessed of the Lord.

The faith of the people in the Argentine Mission is great. There were manifestations of the power of our Heavenly Father. There were healings; there were other manifestations, and I came to believe and to know in my soul that when someone is not healed by the administrations of our Church, there is some reason known to our Heavenly Father alone or more often perhaps some reason in ourselves. Somewhere, sometime we have not obeyed His inspiration. But His power is with His missionary work. His power is with the Church. His inspiration and His revelation are with the Presidency of this Church and with the Apostles of this Church, and with every man and woman in his own sphere, inasmuch as he and she do their best.

God help us, brethren and sisters, to do that which we know to be right, that which is more than faith, that which is more than belief, which is absolute knowledge, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

You have just listened to President James L. Barker, former president of the Argentine Mission.

The Wasatch Ward Choir will now sing "Almighty God of Our Fathers," by Daynes.

The closing prayer will be offered by President J. Doyle Jensen of the Lost River Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City and KSUB at Cedar City.

We would like to call your attention to the fact that the streets are somewhat congested. Be as careful as you can whether walking or driving.

The house has been filled this forenoon, and people are standing in the doorways of the auditorium and in the gallery. This afternoon when you come back, brothers and sisters, try to make as much room as possible on the seats without making yourselves uncomfortable.

Closing selection by the Wasatch Ward choir, "Almighty God of Our Fathers," by James.

Benediction by Elder J. Doyle Jensen, President of the Lost River Stake.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held at 2 o'clock p.m., Saturday, October 6.

President George Albert Smith:

This is the fourth session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this afternoon all the General Authorities of the Church.

The house is packed, people are standing, and there is an overflow meeting on the block and another in the Assembly Hall.

The singing will be by members of the Tabernacle Choir under J. Spencer Cornwall as director; Elder Frank W. Asper is the organist. They will first sing, "God So Loved the World," by Stayner.

The opening prayer will be offered by President Thomas B. Croft of the Big Horn Stake.

The Tabernacle Choir sang, "God So Loved the World."

Elder Thomas B. Croft, President of the Big Horn Stake, offered the opening prayer.

The Choir sang an anthem, "Jesus, Word of God," by Liszt.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, no one can arise on an occasion like this, before an audience so large and so eager, without feeling a sense of deep responsibility. I rejoice with you in the growth and progress made by the Church. I have been greatly uplifted by the proceedings of this conference.

THE LIGHT OF THE WORLD

The other day, before a large audience of Relief Society workers, in this tabernacle, Dr. Howard R. Driggs made a remark that has been sounding in my ears since I heard it. "The word *light*," he said, "appears frequently in the scriptures." It is the responsibility of the Church to spread this light among men. Jesus is the light of the world. His gospel is the beacon light to direct you and me in our journey through life. Jesus also said on one occasion:

... this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. (John 3:19.)

He also admonished:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

I feel that this Church, in carrying forward the great program entrusted to it, is actually and truly spreading light throughout the world.

The Prophet Joseph Smith in a revelation has said this:

For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:4-5.)

I wonder if you catch the boldness and the audacity of that statement, made in the early days when the Church was not so well established nor so well organized as it is today; and yet the Lord said then through his servant,

Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

FAITH GIVES PURPOSE IN LIFE

Brethren and sisters, great things have been accomplished by the Church, but as we view the situation now, with its many problems, there is still much to be done. All of us can contemplate the history of the Church with supreme satisfaction. As I think of these things I feel that the Latter-day Saints will never surrender their heritage of faith. That faith has given purpose and significance to their lives. It has opened the Holy Bible to their understanding. It has sustained them in adversity and trial. It has offered them every inducement to right living. It has been their refuge and their strength in sorrows and disappointments, and it has established their belief in moral and spiritual values, a most important belief. Faith in God is always the pathway to power and achievement; it is the motive power of progress and advancement.

On one occasion I discussed with a minister of another church some of our religious views. Finally, he said to me, "I cannot believe that Joseph Smith was divinely called, but I do believe," he said, "in

the principle of tithing taught by your Church." "Why then," I asked, "is it not practiced by your church?" He hesitated for what seemed to me a long time, and then replied, "Because we do not have the faith and the conviction among our members which is characteristic of the Latter-day Saints."

Brethren and sisters, I have always regarded that as a great compliment coming as it did from an outside source and certainly a worthy tribute to the faith and integrity of the Latter-day Saints.

TEMPLE WORK PART OF GOSPEL PLAN

Two weeks ago we dedicated a beautiful temple at Idaho Falls. Why do we build temples? Because we believe in temple work; we believe in salvation for the dead as well as for the living. It is a part of the gospel plan. We believe, too, in the eternity of the marriage covenant as solemnized in the holy temples. That doctrine is sound, reasonable, consistent, and in harmony with Paul's teachings when he said:

... neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor. 11:11.)

SUCCESS OF MISSIONARY WORK IN HAWAII

A year ago today I was traveling on a steamer headed for the Hawaiian Islands. On Sunday morning a beautiful service was conducted by a protestant minister. At the conclusion of the service the minister approached me. After asking some questions about our faith, he turned to me with this remark, "The greatest missionary enterprise in modern times," he said, "was launched by the Mormons on the Islands when they began to preach to the natives." As soon as I reached the Islands I began to inquire. I was told that three or four missionaries in the early days were laboring in Honolulu with little or no success. Finally, one of them suggested that they give up their missionary labors on the Islands and return to the mainland. George Q. Cannon, then a young man of vigor and faith, said to his associates, "No, we cannot return home; we will continue our labors on these Islands, not among the white population as we have done, but among the natives." The response to that missionary endeavor was great, and these people on the Islands in whom the spirit and blood of Israel were strong, joined the Church by the hundreds, and many of them have remained true and faithful to the covenant so that today branches, wards, and a stake are organized and functioning among them.

May God bless us in our responsibilities. May he give us faith, wisdom and determination to carry forward his great work in these, the last days, I pray in the name of Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

President Smith, brethren and sisters, it is a delight to welcome our sisters into our midst again. I was thrilled, and I am sure all of you were, with the splendid tribute that our President, in his wonderful opening remarks, paid to the mothers and daughters of our Church. It was also refreshing in the meeting in the temple, with the mission presidents, to hear nearly all of them express appreciation for the work their wives are doing in helping them in their great responsibilities. I wish their wives could have been there to hear them. I commend the example of these mission presidents to all the men of the Church, to feel appreciative not only of what our wives are doing for us but also to express that appreciation. I am sure there would be more sunshine and love in our homes, and in the world generally, if all, not only felt but expressed such appreciation.

A TRIBUTE TO THE BRETHREN LEFT IN CHARGE IN EUROPE

In the early spring of 1940 the last of the missionaries, American missionaries, left Europe. Sister McKay, our daughter, Louise, and four very choice missionaries sailed from Italy and came home by way of Gibraltar. Brother Gaston Chappuis and his bride sailed from Lisbon. Since that time, nearly six years now, our missions, nine of them in Europe, have been directed by local elders; and at this time I wish to pay tribute publicly and express appreciation for the work that these fine brethren have done. They have been working under unusual and very difficult conditions but they have carried on. They've held their meetings nearly all of them, including branch, district, and annual conferences. The missions have been self-supporting. The tithing, in fact, has increased from year to year. They have visited the branches as often as possible under the trying conditions. Many of them have attempted to maintain a missionary system, and most of the missions have had a few missionaries, and some of them quite a large force. The British at one time, Brother Anastasiou reported, had three hundred and twenty-five part-time missionaries. Brother Anastasiou, his wife, and two children are here now. The British Mission is again presided over by President Hugh B. Brown, who is doing a wonderful work, not only as president of the mission but also and especially among the servicemen. He writes that he needs more missionaries. Our acting mission presidents are also looking forward to the time when missionaries will be again in their midst.

In a recent letter from President Brown he states: "We need missionaries, experienced men, preferably older men such as ex-bishops or men who have had experience in presiding."

THE DANISH MISSION

In the Danish Mission, Brother Orson West is in charge. He is a very fine man. He writes and speaks English quite fluently, although he was born and has always lived in Denmark. In a recent letter he states:

Address: Priorvej 12, Copenhagen F

We are all looking forward to receiving missionaries again in the Danish Mission. . . . A problem which has been a serious one during the war is the coal and fuel situation. For the time being it is worse than ever. Peat is not the best fuel, but we will have to do with that during the coming winter. I am sure it is not good for our central heating plant to use only peat, which deposits so much soot. Regarding help to families and persons in our mission, I beg to inform you that as far as food is concerned we can get along. Our people in Norway and Finland need it much more than we do. We would be more than happy, however, to receive underwear, shirts, stockings, and socks. Especially the babies need these things very much. It is almost impossible to buy babies' clothing.

THE EAST-GERMAN MISSION

In the East-German Mission when we left—I happened to be in Berlin when war was declared—Brother Herbert Klopfer was placed in charge, another fine young man who speaks English fluently. In fact, all of our mission presidents except two speak or write English, and those two have secretaries who can translate for them. Brother Klopfer, before we left Switzerland, was called into the service, not as a soldier, but to do secretarial work. The next we heard of him after we returned home was through Sweden; he was in Denmark and had attended services there and had taken part in their testimony meeting. The last word is that he is reported missing on the Russian front. The members are carrying on, however, and his counselors, Elder Richard Ranglack, now acting mission president, and Elder Paul Langheinrich are doing a splendid work. A letter dated August 19, 1945, states:

Had two wonderful meetings today. At two p.m. just a priesthood meeting with forty-five present. At four we held a memorial service in honor of President Grant. There were at least two hundred fifty to three hundred present in a hall big enough to hold one hundred seventy-five. It was just as full of spirit as it was of people. The old mission home at Händelallee is a pile of rubble. A sign in front gives the information that the office is now at Rathenower Str. 52, Berlin N.W. 21, only two blocks north and east of the old location.

THE FRENCH MISSION

The French Mission, as you know, is divided into three districts, Belgium, France, and French-Switzerland. This mission was not left in charge of one acting president, but three district presidents, very fine young men who have been carrying on in the same effective way as have our acting presidents. They are Brother Paul Devigne of the Belgium District, Brother Leon Fargier for France, and Brother R. Simond for the French-Swiss District. Brother Si-

mond has managed in some way to send a monthly report during the entire war.

THE NETHERLANDS MISSION

In the Netherlands Mission the branches are also carrying on. Brother J. Schipaanboord writes:

During the war years we have endeavored to keep the right course. Our old buildings, and the rented halls, too, we have improved if possible so that they have become more valuable for our services. In the Rotterdam Branch we have built a baptismal fount. . . . A new organ was also secured. Owing to the food scarcity, many of the faithful Saints had to be supported by money or in kind. You no doubt know that the mission house in The Hague had to be evacuated, and we finally moved and rented a place in Utrecht, Maarten Harpertzoon, Trompstraat 36.

THE NORWEGIAN MISSION

In Norway, Brother O. Sonsteby, also a very fine man, has been carrying on. He writes:

Address: Osterhougs Gt. 27, Oslo.

I have been on a visit to North Norway and saw the Saints there. We held three meetings at Narvik, probably the most northern branch in the world. The branch has scarcely been visited during the war, but the Saints there have kept together in faithfulness and held their meetings regularly. The branch has been visited in the past by some of the leading authorities from Zion during their stay here in Norway, among others, Apostles David O. McKay, and Joseph F. Merrill. As travel conditions are today, the trip was very strenuous, but it was a great joy to me to see the Saints.

THE SWEDISH MISSION

From the Swedish Mission we have received letters and reports all during the war, and Brother Fritz Johansson¹ has done a splendid work, not only in keeping us in touch with the Swedish Mission, but also the sister missions of Denmark and Norway. August 7th to the 22nd he also made a trip in the north up to Finland. Two people were baptized, and they organized a Relief Society. "I discern," he says, "the awful poverty that prevails in Finland. They need food as well as clothing in order to keep them from freezing this winter."

THE SWISS MISSION

We have heard from the Swiss Mission, also a neutral country, occasionally. Brother Max Zimmer, Sr., Leimenstr. 49, Basel, is the acting mission president; he has been especially helpful to our servicemen who were interned in Switzerland and in prison camps in Germany. A conference held at Easter time in their own chapel in Basel, the only Church-owned chapel in Switzerland, is reported as being one of the largest conferences ever held in the Swiss Mission.

¹Address: Svartensgatan 3, Stockholm.

THE WEST-GERMAN MISSION

In the West-German Mission, the home and office is one of the few buildings still standing in beautiful Frankfort on the Main.¹ It is only slightly damaged with a few broken windows; a bomb had hit near the building but only cracked the walls slightly and left a large crater where it struck. Most of the rest of Frankfort on the Main is just piles of rubble. Our meeting place was completely burned out. Brother Friedrich Bühl, Jr., was left in charge; a very fine young man, but he was called into the service before we left, and Brother Christian Heck, another young man, was called to take his place. Brother Heck was also called into the service, and Brother Anton Huck, an elderly brother, was called to preside and is doing so now. It is reported that the two young men who had been called into the armed service were both killed.

AUSTRIAN REPORT

In Austria, our meeting places have not been damaged except in Vienna but our members are still meeting in No. 20 Seidengasse. A Russian cannon grenade struck high in the rear of the church building, breaking only a few windows in the chapel part, but inflicting a good-sized hole in the upper region of the apartment building. When the occupying Russians looked over the building, our Church occupying about one-third of it, they were told it was an American church and so they left it alone. Later, when the Americans came, they in turn, looked over the building but when they saw the work of the grenade they also left, and so the members continue to meet in their accustomed place. "Vienna," our correspondent continues, "is a hungry city, a city with ever so little food, fuel, light, housing, and transportation.

"These are difficult times, and I fear that the coming winter will be one long to be remembered. Just recently, I visited the Allgemeines Krankenhaus, the largest and most famous hospital in Vienna, and there the situation was the same, even in a hospital."

WORD FROM CZECHOSLOVAKIA

"In Czechoslovakia," Brother Joseph Roubiek, Trysova ul-c 8, Prague 2, writes, "I wish to inform you that after six years of war, all members of the Church have remained well and alive. It has been a terrible time. We have remained faithful however, and we await you." (This letter was written to Wallace F. Toronto, last president of this mission.) "The work of the Lord here has not been disturbed. We often think of you and the missionaries. Here there is great need and distress, great hunger among the people. The Saints, however, have continued to enjoy the blessings of the Lord

¹Address: Schaumain Kai 41, Frankfurt am Main.

Their testimonies of the truthfulness of the gospel have not wavered, even in the worst moments of the great conflict."

The two branches in the Palestine-Syrian Mission are carrying on as usual, and food is also scarce there. In fact, it always is.

OUR SERVICEMEN PRAISED

Much of this information that has been received has come from our servicemen and several of our chaplains assigned to these European countries; and I should like to take this opportunity to express appreciation publicly for these servicemen. They have done, and are doing, a wonderful work. Our members are also very thankful for the kindness and help of our servicemen. I will take time to quote from one letter. It is typical of many others. After referring to the splendid work that President Brown did in his recent visit to Belgium, the writer says:

Our good friend and brother, Chaplain Howard C. Badger, has reported to you about activities in this country but he failed to point out the successful mission that he filled in our branches. Not only did he deliver stimulative sermons supported by a strong background, but although a serviceman, he assisted the needy and was somewhat like Father Christmas to our children, some of whom never knew chocolates or sweets before. We will surely remember him over here for his attractive character, personifying the successful missionary. It was also my privilege to welcome and to greet a great many servicemen since September 1944. Although we never met before, we felt immediately like best brothers ready to help each other with all our might.

He speaks of going to a cemetery and with reference to that I should like to read a paragraph from a young French sister. She says:

On October 19, 1944, I copied a dedication from the tomb of a military Mormon which is found in the cemetery of Henri-Chapelle in Belgium. We have promised to visit the cemeteries and search out the tombs of our brother Mormons who died to liberate us, and we will do all we can to place flowers on their graves just as though they were our own beloved sons.

I just cannot say too much for our servicemen. I have heard directly from more than a score of them, and indirectly from more than a dozen others. Several of our chaplains, as I stated, are also in these occupied countries and are also doing an outstanding work. We have had letters from them from the Scandinavian missions, the Netherlands, Belgium, France, and quite a large number from Germany and Austria.

The only way we can get letters and help to Germany and Austria is through these servicemen. We are permitted, however, to send eleven pound packages by parcel post to the other missions, but these must be mailed to some person direct. We have now received from our acting mission presidents several hundred names and addresses and we had hoped to get these packages over before

Christmas. There has been some delay, however, but the names are on file in the welfare office and are awaiting the go-ahead signal from a special committee appointed by the First Presidency to supervise this matter. In all the missions, as you have noted, shoes, underwear, and other warm clothing, especially for babies and young children are needed. I do hope and pray that we can get help to them so that they will not suffer too much from cold and hunger this coming winter.

THE WAY TO PEACE

May our servicemen and our members in these war-torn countries, and all of us, live lives of Latter-day Saints. May we cultivate tolerance and love for one another and for all mankind. This war is but an awful chapter written in the eternal-long struggle between right and wrong, between love and hate, chastity and unchastity, greed and unselfishness. As long as hate and lust for power control the hearts of men, real peace can find no resting place in the world. Only love can bring peace. Anyone who permits himself to hate any person, or any people, makes his own small but vital contribution towards the discord and trouble, while he who seeks to love others, even his enemies, makes his own priceless contribution to peace. True, lasting peace, when it comes to the world, will be made up of the many tricklets of love flowing from the hearts of the people to a common understanding and a common goal. The gift of peace on earth and good will to men was offered to the world in the gospel of living taught by our Savior in his earthly ministry. He made love of God and love of mankind fundamental, and declared, "On these two commandments hang all the law and the prophets." (Matt. 22:40.) The power of love alone can permanently disarm the world.

May our Father in heaven help us to realize this and to govern our lives accordingly, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

As I witnessed that impressive vote sustaining the General Authorities of the Church, a Latin phrase came to my mind which runs as follows: "The voice of the people is the voice of God." While this does not hold strictly true in all cases, yet yesterday morning the voice of God was heard in this great tabernacle. It is a wonderful thing, a blessing of comfort that we have the more sure word of prophecy in this Church. In fact this Church is the treasure house of all the gifts of God, and gives the knowledge that will make men eligible for entrance into the celestial kingdom of God. The Church of Jesus Christ of Latter-day Saints is a universal Church; it is not only a worldwide Church, but it is as wide as eternity.

THE DAWNING OF A NEW ERA

The prophet Isaiah—and of this prophet, Jesus said that his words were great—had a vision so glorious and splendid that in heavenly rapture he exclaimed:

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? (Isaiah 66:8.)

We are on the threshold of remarkable events. If God, centuries ago, could incline the hearts of the people to seek him so that they had no disposition to do evil, why cannot he do that today? The inhabitants of the earth are his children, and God loves mercy more than judgment. I believe that we are entering upon an era of conversion so great that the human mind cannot conceive its magnitude. We are told in holy writ that every knee must bow and every tongue confess that Jesus is the Christ. With all my heart I believe that divine prediction will come true, for Jesus Christ is the King of kings and the Lord of lords.

THE APPEARANCE OF JESUS TO THE JEWS

Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: "... What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive the baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ.

We read in the Book of Mormon:

... because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in ... our hearts, ... we have no more disposition to do evil, but to do good continually. (Mosiah 5:2.)

THE DESTINY OF THE LATTER-DAY SAINTS

And if the elders of Israel will preach the gospel in its plainness, not worldly philosophy, but the gospel of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, then shall the hearts of the people be changed by the almighty power of God and they will press into the kingdom of God. This Church is destined to evangelize the whole earth. That is its mission, and by the grace of God we are going to accomplish it.

There is a wonderful prophecy in First Nephi, fourteenth chapter, uttered about the time that Isaiah delivered his great prophecy. Listen to it:

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. (1 Nephi 14:14.)

How rapidly this wonderful prophecy is being fulfilled! President Joseph F. Smith in Bern, Switzerland, declared that "there will be churches built here [that is, in Europe], and temples built here and there all over Europe."

What a glorious destiny God sent us here to perform. Brethren and sisters, how can we be dilatory, how can we be negligent, when, shining as the sun in heaven, is the purpose and the destiny of this people? A people that has not an ideal or a noble purpose is like a painted ship on a painted ocean, but we must cherish and nourish these wonderful ideals that God has given and press on to the mark of eternal perfection. And the elders in the field ought not to be kept coddling the Saints, but they should be sent out among the Gentiles and derive that strength and power which comes from preaching the everlasting gospel.

RIGHTEOUSNESS REQUIRED TO MAKE A MIGHTY NATION

God be praised for this mighty republic! Oh, if the leaders of this nation could realize the purpose for which this nation is created, a might nation, the greatest in the world, that stands preeminent among all the nations, I believe that they would highly resolve in their hearts that corruption, extravagance, infidelity, Sabbath-breaking, and all the evils which form the accursed things in this nation, would be removed. I believe that this nation would then receive such a mighty uplift that it would be the wonder of all the world, that it would go forth assisting God and Jesus in establishing the religion which can bring permanent and perpetual peace and lasting glory to this nation.

Brethren and sisters, let us go forward. We are trying to awaken the world for the conflict of justice, preaching the gospel as a special witness for the second coming of the Son of God. Standing in the front

ranks of this battle, we shall know, we do know now, that we are battling for the Lord through rendering service for our fellow creatures.

"O God, our help in ages past, our hope for years to come," be thou our guide we pray thee, lead us on to victory in this great spiritual battle. May we be thy humble instruments in bringing repentance into the world and salvation to our fellow beings, we humbly pray in the name of Jesus. Amen.

Selection by the Choir, "Speak Low to Me," by Ford.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I have a thought, brethren and sisters, that I would like to bring to you this afternoon. It came to me when I was coming into the tabernacle grounds.

A HOUSE BUILT UPON A ROCK

There was a little lady rushing out through the gates going to her work. On her way she had come into the temple grounds because to her it was home—home, because this is where she found God, where she found a testimony of the gospel of Jesus Christ, where she was baptized, where she went to the house of the Lord and obtained blessings in his holy house. As I saw her going out, I said to myself, "This place is truly a home, because, like a home, it brings us blessings and safety, strength, courage, and faith that endures."

You remember the parable of the house that was built upon the sand and the house that was built upon the rock. A house that is built upon the sand is always in peril. When the rains of regret and disappointment fall upon the house, and the winds of discord and suspicion beat upon it, the house falls, and great is the ruin thereof. Truly it is the ruin of happiness for the father and mother and the children. Fortunately, in order that theirs will not be a total loss, the house that is built upon the sand and is washed away, may be rebuilt again by the family. This time, if they are wise, they will build upon the rock of faith and confidence and cooperation, and the house will always be safe from the storm. When a house is built upon the rock of love, of good will, of sacrifice, and of tolerance, and the rains of temptation and misunderstanding fall upon it, and the winds of derision and mockery blow against it, it will still stand because it is built upon a rock.

HIS FATHER'S LOVE FOR HIS HOME

I used to wonder why my father did not want to move away from his home. It was a large house and most of the family had

married and gone away. I wondered why he did not also go away and find a smaller place. I found out later when I understood what life was about. A long time before, he brought his wife to this house. In it his children had been born and some of them had died. From it sons were sent out into the field to preach the gospel. One of them was brought home by his mother and laid away on the hillside. He had planted the trees; he had remodeled the house. Truly it was built with his love and with his confidence. It represented a lot of sacrifice and doing without many comforts. That is why he wanted to stay in the house that was built upon the rock of his life. And so it became a rock, to us who were born in the house. We knew about the things that happened. We were grateful for the blessings of a father and mother who taught us the gospel of Jesus Christ, who helped us to travel along the right road and find success. That was our home; that is why we loved it; that is where stability and goodness came to us.

PLACES OF WORSHIP BECOME HOMES

Nearby was another home which we loved and which was the meeting house, the old Fourteenth Ward. I went there during all of my youth. There I found a testimony; there I came to know something about the gospel of Jesus Christ; there I found the priesthood of God. There I went to my first dance, and my mother was my partner: a mother so kind, a mother so beautiful, that all the many years that came to her, her large family, all the struggles, the trials and sorrows, yes, even the tears, could not wash away, nor wear away her beauty. She had not only the physical characteristics of beauty, but was beautiful in all the things that God gives to mothers to make them beautiful.

In this block is the tabernacle, another house that is built upon a rock, and one that I love, because of what it did for me. As a little boy, mother brought me to hear the sermons, and we sat here on the side and listened to the servants of God. When I became tired, I cuddled up to her, and she put her arms around me and I went to sleep. This is a home. When I was eight years of age I went over to the Endowment House to be baptized. Then I knew what it was to receive baptism and forgiveness, and as I went out of the door and walked up by the side of this building, I said to myself, "Well, John, you've been baptized and the Lord has forgiven you your sins." I tried to think of all the sins I had committed, and there seemed to be a lot and even then I couldn't find, it seemed to me, enough, and so I magnified what I had that I might leave them with the Lord.

This is the place where I came to see a girl that I wanted to marry. She came here each Sunday afternoon to meeting. When I went on my mission, and came back, she was still sitting in the same place on the Sabbath day. A little later we went into the House of the Lord and received his blessings. Truly the houses of life are

a part of us, and to bring us happiness or joy they have to be built upon a rock, otherwise the storms of life will wash away the sand from beneath the house, and it will go down to ruin and destruction.

One day I went out into the great home called missionary life, and there I found a greater testimony. The sweetness of living for others and doing for others increased my testimony so that it became stronger and better than it had been before.

A MISSIONARY INCIDENT

One day I had been out in the country and as I was walking home, I came to a house where some Saints lived. It seemed too late, but I saw a light and therefore decided that they must be up. They were a poor family and had been out of work. When I opened the door and went in, to my surprise I found that they were just eating their supper. The lady of the house said: "Brother Taylor, have you had your supper?" and I said hesitatingly, "No, not tonight." She said: "Come and sup with us." She drew up another stool to the table, and I sat down with the husband and three or four little children. She got a plate and a spoon and I thought she was going over to the stove to get a portion for me, but she went to her own plate and took a few spoonfuls and put it onto my plate. Then she went to the father and to all the children doing the same thing, and then brought it to me, a servant of the Lord.

I prayed in my heart that to this home should come the kindly spirit of the Christ, that he would bless the food as he had the loaves and the fishes, and that the little children should not go from the table hungry. That house, so humble, was built upon the rock of kindness and love of God. When the meal was over, we knelt down around the same little table in family prayer, and as a servant of the Lord, I left my blessing and went away humbly with the desire in my heart that God would surely bless that home.

THE MANSIONS ABOVE

Some day, brethren and sisters, we will all have another home to go to. We are building it as we live our lives on the earth. I trust that we won't be disappointed in the place that we have chosen for it. If it is to bring us the maximum of happiness and security, and be numbered among the mansions of the Lord, we must build it on a foundation of faith, good works, and obedience to the commandments of the Lord. May we be like unto the wise man who built his house on the rock, and when the rains came and the winds blew, it fell not, because it was founded upon a rock.

May our Heavenly Father bless us in our homes, whether they have to do with where we live, or where we meet to worship him, or where we go to get his special blessings; and when we go back to him, these final homes be pleasant places where God dwells and his spirit is always with us, I humbly pray, in Jesus' name. Amen.

ELDER SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy

For seventy-eight years these buttressed walls have echoed with the words of the great men of the Church, giving advice, counsel, and the word of the Lord to this people. A person is fearful lest his words, mingling with the dust of those long ago spoken, and long forgotten, might not be in harmony with them. For as they were led by the Holy Ghost, their messages are timeless and of equal importance to us today.

WORDS FROM THE PAST

Seventy-six years ago a great voice spoke these words to the people of that day:

"I was about as poor a man as ever gathered with the Saints. The little property I had when I came into the Church I gave to my friends, and I went preaching the gospel everywhere I could until I was called to the gathering place. The first inquiry of mine to the Prophet was, 'What can I do to build up Zion?' The Prophet told us never to spend another day to build up a city of the world, for the business of the Latter-day Saints was to build up Zion. . . . I have worked for Zion from that day to this."

I am not afraid to bring back to you, from the memories of this house, those words. I cannot do as was done last May, and bring back a voice [when KSL rebroadcast parts of President Grant's sermons]—but the words ring true. Words like them in portent and meaning have been uttered here and recorded in our hearts a great many times. They are of especial importance today. Our young men are coming home—home from the wars—from China, the Philippines, from Germany, from Italy, from Africa. Some of them are here already, their golden discharge buttons, an honorable decoration, on their new civilian coats. Others will follow in a mighty stream until our joy at their returning will be as a great flood. And they are going to say—most of them—"What can we do to build up Zion?"

THE WORK AWAITING OUR SERVICEMEN

My young fellow servants, it will not be hard to answer your questions if you come home with a sincere desire to serve the Lord. We at home believe that you do desire to serve. Have you not written home many times from all parts of the world: "I was in danger. The bullets were flying all around—I thought I was a 'goner'—then I prayed and I was saved. God answered my prayer." And did you not write also: "I was shot down. How I got into that little rubber boat I don't know. I floated on the ocean for days. I prayed to my Heavenly Father—and I was rescued. And God did it." Did I not hear you when you reported the bombing flight over

Berlin when the flak was so thick that your plane was riddled like a sieve and you marveled that you ever came out of it alive, and again you gave the credit to your Maker?

Now you may wonder why your lives were spared. Perhaps it was so that you might be able to ask, "What can we do to build up Zion?" Some had to be spared to ask that question. You bear on your shoulders a double burden. Not only must you ask the question for yourselves, but you must ask it also for your absent comrades who wanted so desperately to come home and work for the kingdom of our God but who never will, and who must depend on you.

You will soon be faced with a decision—a most important one. I can assure you, for the gospel of the kingdom must be preached in all the world. And who will preach it? You, my brethren of the returning hosts, you will preach it. You are the youth and the strength of the Church—there aren't many others to ask to go forth and preach it. So you will be asked by those in authority—when the time comes—and in response to your question, "What can we do to build up Zion?" you will be told to go to China, to Japan, to Russia, to India, to Europe, to Asia, to Africa, to South America—to all the world, bearing, as did the apostles of a hundred years ago the kingdom on your shoulders.

What will you say? Will you ask, "But what about my college? When shall I get that? I've already lost three years! When do I make up my lost time?"

I should like to remind you that you have in the past three years been given a greater knowledge of the peoples of the earth than has ever been given before to our young people—you have seen not just a few, but most of the nations of the world. And now will you take to them the gospel of peace instead of that of war?

I can bear to you solemn testimony as your friend of many years, that you will be borne up in spirit, in health, and in power if you will put yourselves into the hands of the Lord and go when and where his servants send you.

Can you believe that the God who sustained you as you came into the battle, can supply you with your needs if you go about his business? Do you think that you will lose time, or college, or money, or business, if you place yourselves in his service for a year or two or three?

This building was built by those who gave time and money without stint. The temple on this block is a monument to your grandparents who gave in faith. Many of you are American citizens and living in this land of promise because, one time, a boy said to himself, "I'll go and preach to the people of that other land." And he went forth in faith. Your grandparents heard and had faith—and now you will have faith that God lives, that Jesus Christ lives—and that this is his Church. You will heed the call that will come, and by the thousands you will carry the glad tidings to the weary, the hungry, the heavy laden over all the earth.

I think I know the timbre and the temper of the youth of Zion, and when the question is asked: "Will you go forth now to build up Zion?" the affirmative roar of assent will be so great that the earth will tremble at its power and beauty. And in power you will teach salvation to the world—and in giving your lives to this service you will cleanse the world from its bath of blood and justify the sacrifice to liberty of your fallen comrades.

God grant you the faith and courage to do it I ask in the name of the Lord Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

One of the parables of our Savior reads as follows:

. . . The Kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45-46.)

REVERSING THE PARABLE REGARDING THE PEARL OF GREAT PRICE

We have always felt that that merchant was an extremely wise man, because he was willing to give up all that he possessed in order to acquire the pearl of great price. But let me ask you, what would you have thought of that merchant had the parable been reversed and he had given up the pearl of great price in exchange for something of little or no value?

We have some among us who are doing that very thing. In their own lives they reverse the parable of the Lord and they give up the pearl of great price for a fleeting fancy. They actually sell their birthright in the kingdom of God for less than a mess of pottage.

From time to time in the Church section of *The Deseret News*—which section I do recommend to all of you as one of the finest publications that you can have in your home—from time to time that publication carries a list of names of individuals who have been excommunicated from this Church. These excommunicants at one time were all members of the kingdom of God, and at one time they all possessed the pearl of great price. But each one of them has reversed that parable in his own life and has given up the pearl of great price with all its values and with all its blessings. What a pity! What a tragedy!

FALSE TEACHERS DECEIVE MANY

How do people do such a thing as this? One of the reasons people apostatize from this Church is that they have failed to heed the warning of the scriptures against listening to false teachers who raise their voices in our midst. In spite of the fact that these warnings of the scriptures are crystal clear, many of our people fail to heed them.

Note how clear they are. Peter said:

... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, And many shall follow their pernicious ways. (II Peter 2:1-2.)

Jesus said, "... Take heed that no man deceive you, For many shall come in my name ... and shall deceive many," (Matt. 24:4-5) and again the Lord said, "... many false prophets shall rise, and shall deceive many," (Matt. 24:11) and once again the Lord said, and keep in mind that when he said this he was speaking to members of the Church who were already in possession of the pearl of great price:

... if any man shall say unto you, Lo, here is Christ, or there, believe him not; For in those days there shall also arise false Christs and false prophets, and shall show great signs, and wonders, insomuch, that, if possible, they shall deceive the very elect who are the elect according to the covenant. (Pearl of Great Price, Joseph Smith 1:21-22.)

Who are the elect according to the covenant? They are those persons who have entered into the new and everlasting covenant by accepting membership in this Church.

When the Apostle John was speaking of the false teachers in his day he branded them as antichrists. Said he, "... even now are there many antichrists: ... They went out from us." (I John 2:18-19.) In other words they had been members of the Church, and they had been led into paths of apostasy because of false religious notions.

They went out from us, ... for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (I John 2:19.)

How do these false teachers lead people astray? They do so by attacking the fundamental doctrines of the Church. They attack the Authorities of the Church. They attack the teachings of the Authorities. They seek to develop doctrinal disputes among the people to undermine their faith, and they lead people into apostasy when they do such things as that. Very often false teachers who have come among us endeavor to justify their position by claiming to have received some revelation or dream directing them, they say, in the paths which they tread.

There were disputes anciently among the Jews, over the doctrines of the church, and these disputes led people to apostasy. There were disputes among the ancient Nephites likewise, just as there are disputes among some of our people today, disputes, let me remind you, which lead to apostasy and excommunication from the Church.

In the days of the Savior, or rather before he appeared among the Nephites, there were many doctrinal disputes among the Nephites. Some of those who stirred up the hearts of the people said that there was no Christ. They denied his very existence. When

the righteous Nephites looked forward to the coming of the Lord, these false teachers declared that he would not come, because he did not so much as exist; and so, when finally Jesus did make his appearance among the Nephites, after his resurrection on the other continent, he stood before them, and settled then and there the dispute over whether or not he existed. He stood before the multitude, and invited them to come up, one by one, and examine his body, his resurrected body. He invited them to feel his hands and feet and to thrust their hands into his side, to feel the imprints of the crucifixion; and after they had all come up and found that he was the Christ, they fell down and worshipped him.

Then he began to preach the gospel to those Nephites and the very first thing that he said to them in beginning his preaching was this:

... there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, ... and he stirreth up the hearts of men to contend ... one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. (III Nephi 11:28-30.)

Giving a similar warning to the Prophet Joseph Smith the Lord said:

... Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (D. & C. 10:63.)

So, Latter-day Saints, beware of false teachers. When men come among you and begin to preach doctrines unto you which tend to destroy your confidence in the holy scriptures, when men come among you, as they are now coming, declaring to you that the appointment of George Albert Smith as President of this Church is not valid, because they say this Church should only have seven presidents and no more, when people come among you declaring that Christ is not divine, or when they come among you advocating the so-called practice of plural marriage, contrary to the teachings of this Church and contrary to the law of the land, when they come among you declaring that you can enter into domestic relations with another man or another woman without committing adultery, when you do not have a marriage bond which is recognized as legal by the law of this land, or when people come among you declaring that the Church is out of order, because we are at the present time not practicing the United Order, or when a man comes among you declaring that the Church is off the track and that he is one mighty and strong sent to set the Church in order, or when anyone comes and tells you that temple marriage is just a fad and that it has no relationship to your exaltation in the kingdom of God, or when someone comes to you, as one group is now doing, preaching that reincarnation is a

Christian doctrine, or when men come to you declaring that predestination is one of the doctrines of the gospel, declaring that one group of the Saints is predestined to go to one degree of glory and another group of the Saints is predestined to go to another degree of glory, or when they come among you declaring that they have had dreams and visions about some get-rich-quick scheme by which they are going to save the Church financially in some period of distress, or when they come to you and declare that the method of administering the sacrament of the Lord's supper is to be changed, contrary to all the teachings of the scriptures, or when they come to you and say you can serve two masters, that you can serve the Church and also one of these wild-cat cults that are starting up, when you hear teachings of this kind you remember that such doctrines cause dissention among the people, that they cause disputes which lead to apostasy and that the Lord condemned disputes of that kind. When you have persons come to you teaching doctrines of this kind, remember also the words of the Savior when he said:

... neither shall there be disputations among you concerning the points of my doctrine. . . . for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men. (III Nephi 11:28-29.)

Remember, too, the Savior told the Prophet Joseph Smith that it is Satan who "doth stir up the hearts of the people to contention concerning the points of doctrine," and that when individuals put themselves in the hands of Satan in doing these things "they do err, for they do wrest the scriptures and do not understand them."

SAFETY IN FOLLOWING COUNSEL OF LEADERS OF THE CHURCH

Surely the Latter-day Saints, of all people, should be on their guard against false doctrines. Have we forgotten the warning that was given to us by the Savior, as he appeared to the Prophet Joseph Smith in the sacred grove during that first vision? Have we forgotten that there the Savior declared that man-made religious doctrines are an abomination in his sight?

The Lord has foreseen the fact that the Saints would need protection against false teachers, and he foresaw the need of setting safeguards in the Church to give them that protection.

Paul in his letter to the Ephesians clearly explained what these safeguards are, and he gave us the reason the Lord established these safeguards. If you will remember your reading of the fourth chapter of Ephesians, you will recall that he outlined the organization of the Church, and as part of that organization he declared that in the Church there were to be some prophets and some evangelists and some pastors and teachers. The reasons he said these officers were set in the Church were: First, for the perfecting of the Saints—remember that the Savior had commanded us to be perfect, even as our Father in heaven is perfect. Second, they were set in the

Church for the work of the ministry; third, for the edifying or the instruction of the membership of the Church; fourth, to help us to come to a unity of the faith; fifth, to help us to obtain a knowledge of the Sons of God; sixth, to help us to achieve the measure of the stature of the fulness of Christ. And then he gave us a seventh reason, telling us that the Lord put apostles and prophets and pastors and teachers in this Church—and mark these words carefully—

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Eph. 4:14.)

So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track.

Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:21.)

If you would know the will of the Lord, so that you may obtain your salvation, then obtain your knowledge of the will of the Lord from his authorized servants whom he has set in this Church. That we may have the common sense to do this, I earnestly pray in Jesus' name. Amen.

President George Albert Smith:

We have had a wonderful day in the worship of the Lord. We have been at peace with ourselves and with everybody else today and have had a lovely time.

Tonight there will be a Priesthood meeting held in this building at 7 o'clock, the services of which will not be broadcast.

Members of the Tabernacle Choir will now sing, "Thanks to Thee, O Lord," by Handel.

The closing prayer will be offered by President James D. Hoggan of the Burley Stake, after which this Conference will stand adjourned until 7 o'clock tonight. As I have already stated, that will be a Priesthood meeting.

The sessions at 10:00 a.m. and 2:00 p.m. tomorrow will be broadcast. At the morning session everyone should be in his seat

fifteen minutes before 10:00 a.m. We hope you will pay attention to that, because the doors will necessarily be closed and it will require some patience to stand outside until they open again. Therefore, all who are coming to the meeting in the morning, be sure to be here at the time specified, fifteen minutes to ten.

Another thing, brethren and sisters. The city is filled with people; there are large numbers of vehicles that have been unused for a long time, and now that gasoline can be obtained, these cars are coming from every direction and at very unexpected times. We want you to be very careful, watch your step, and watch the other fellow's driving as well.

Singing by the Choir, "Thanks to Thee, O Lord," by Handel.
Elder James D. Hoggan, President of the Burley Stake, offered the invocation.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting was held Saturday evening, October 6, at 7:00. The Tabernacle was filled with men, many of whom were unable to obtain seats because of the large attendance.

The Men's Chorus of the Tabernacle Choir was in attendance and furnished numbers for this meeting.

President George Albert Smith:

I hope that all of the brethren who have seats will squeeze over, if they have not already done so, and let some of those who are still standing come in and get a seat. I think you can make room for about two hundred people.

We will begin tonight by the singing of the men of the Tabernacle Choir; director, Elder J. Spencer Cornwall, and organist, Alexander Schreiner. We are going to sing a real Latter-day Saint hymn. The choir and congregation will sing together. It will give you an opportunity to sing something you all know.

After the first song the prayer will be by President Elmer A. Graff of the Zion Park Stake.

They tell me I did not tell you which one of the Latter-day Saint hymns we are going to sing, but you ought to know after listening to what we have been talking about all the time: "Do What Is Right."

The congregation and the Men's Chorus joined in singing the hymn, "Do What Is Right."

Elder Elmer A. Graff, President of the Zion Park Stake offered the opening prayer.

The Tabernacle Choir Men's Chorus sang, "Hark! What Means Those Heavenly Voices?" by Bortniansky.

President George Albert Smith:

This is a very remarkable sight, to see this house packed with men, and many standing.

That brings to my mind the question as to how many of these men who are here tonight do not know where they are going to sleep and have no place to stay. If there are any such, I think it would be advisable for you to raise your hands so that your neighbors who are near you who have a place to stay and probably an extra bed, will be able to take you home with them so that you will not have to sit around the lobby of some hotel. All of you who are in this house tonight who have not a place to stay after you go from this meeting, raise your hands, and keep them up. If there are any such, we do not want anybody to be left out tonight. If any of you see anybody's hand raised, please watch that person and see that when the meeting is out, somebody takes him home.

We are met here as brethren, servants of the Lord. We are met here to worship. I trust that as the meeting progresses we shall continue to feel the power of the Lord upon all those who shall address us and all of us who may be listening.

Our first speaker tonight will be Elder Joseph Fielding Smith of the Council of the Twelve.

ELDER JOSEPH FIELDING SMITH*Of the Council of Twelve Apostles*

It is my purpose tonight to plead with our brethren who hold the responsibility of conducting the priesthood for a better supervision of priesthood quorums. In a revelation given to the Prophet for the benefit of the first elders of this Church he said: "... thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D. & C. 60:13.) Too many of those who hold the priesthood have idled away their time and have buried their talent. We would like to have a revival among all the quorums of the priesthood.

ORGANIZATION ESSENTIAL TO PRIESTHOOD

In that great revelation known as section one hundred seven, the priesthood revelation, there are three expressions I would like to read, first from the twenty-first verse:

Of necessity, there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

Then in the sixtieth verse the Lord says:

Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder.

And then again in the eighty-ninth verse:

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

Organization is an essential requirement in the government of the Church. The entire universe is organized on a divine plan. Without organization there would be confusion, chaos, and that would lead to disorganization and destruction. The quorums of the priesthood are organized for a definite purpose. I've jotted down several of these: first, to keep the members holding the priesthood active and alert in the performance of every duty which the priesthood requires at their hands; second, to teach the members how to assume responsibility and magnify their callings; third, to train them in methods by which they may effectually teach others and officiate in their behalf; fourth, to encourage them in their responsibilities pertaining to the salvation of the dead as well as for the living.

A quorum, properly appointed, must seek out the needs of every individual member and attempt to supply these needs that may be discovered, both temporally and spiritually. No quorum of the priesthood is assuming the full obligation placed upon it by the Lord which does not sufficiently extend temporal need. Each member should dedicate himself and use his talent to advance the cause of Zion. He must be loyal and faithful to the Church, to the quorum, to the priesthood in general, to his family and to every divine principle of eternal truth.

RESPONSIBILITY OF PRESIDENT OF QUORUM

The responsibility of the quorum president is, as stated in this revelation, to sit in counsel, to advise and instruct and teach those who are under his direction. The Lord has placed the responsibility for the training and the conduct of the members of the quorum upon the shoulders of the president of the quorum. He has given him two counselors to assist him in that work. This direction and care of the quorum may not be transferred to the shoulders of some other. Men who are the most capable for these positions of presidency should be sought. Too frequently it is thought that the supervision of a quorum, especially of elders, is not of great importance, but the Lord thinks otherwise. There should be, however, a division of responsibility among the presidency. The presidency should see that the quorum is fully organized, and that every man is performing his duty. If there are delinquent or wayward members, these should be labored with until brought to repentance and full fellowship.

The stake presidency and the high council have supervision over the quorums of the Melchizedek Priesthood. It is their duty to see that the quorums are fully organized and properly functioning. The stake Melchizedek Priesthood committee is to act as an aid to the stake presidency. It is recommended that such a committee be maintained. It must be understood, however, that the stake Melchizedek Priesthood committee does not preside, but is to supervise and counsel quo-

rum members, under the direction of the stake presidency. It is proposed that a member of the stake presidency be the chairman of this committee. He may have as many members of the high council on that committee as it is deemed wise, but not less than three. It is further understood that this committee has authority in the supervision of the elders, seventies and high priests within the stake, under the direction of the stake president.

The presidency of a quorum of priesthood should hold weekly council meetings. They must not wait for something to arise which they deem important to be considered. If they will meet, many things will arise for their consideration which were previously not thought of.

There are three great needs of a quorum. We believe that the work falls naturally into three divisions: first, the need to help every bearer of the Melchizedek Priesthood to attain to the degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needs, physical and educational, for himself and family as well as spiritual; second, the need to establish a feeling of true brotherhood should characterize the work of priesthood quorums. There should be the endeavor to provide through the quorum activities, including socials and outings, the feeling of fellowship, faith, and love that shall meet all the needs of the membership; third, a need to search out the facts and make available all the information and statistics concerning the quorum and its members.

DIVISION OF RESPONSIBILITY

We suggest that the responsibility having to do with personal welfare be assigned to the quorum president. It would naturally follow that the other divisions would be assumed by the counselors, one taking the quorum activity and Church service, the other fact-finding and statistical responsibility. These responsibilities must not be shifted to the shoulders of others, but it is very proper that help be obtained from standing committees as the presidency of the quorum may determine. It is suggested that these responsibilities may be designated as follows: one, personal welfare; two, quorum activity and Church service; three, fact finding and statistics.

In the past we have had four standing committees but our observation and the information coming from stake priesthood committees lead us to conclude that these three committees may be all that are required. However, the presidency, if they desire, may call task committees whenever the occasion seems to warrant it.

MONTHLY LEADERSHIP MEETING

There should be in each stake a monthly Melchizedek leadership meeting at which the stake presidency and the stake Melchizedek priesthood committee shall meet with the officers and leaders of quorums and groups, including quorum presidencies, quorum secretaries,

group leaders, committee members, and class instructors. It is suggested that the secretaries meet with the fact finding and statistical group of counselors. It is also recommended that a special department to take care of instructors be conducted under the leadership, or at least the direction of a member of the stake Melchizedek Priesthood committee. In this department teacher-training helps and assistance should be given, lesson material enlarged and developed. It should be borne in mind that class instruction and related problems are the responsibility of the member of the quorum presidency assigned.

On the day of the monthly priesthood leadership meeting, the stake committee should hold a preliminary meeting with the presidencies of the Melchizedek quorums. We recommend that separation be had on a department, not quorum, basis. At the time of separation, brief opening exercises should be held. In the matter of reports, it is to be hoped that attention will be given to the instructions which are sent to the quorums. More detailed information and an outline of procedure and instruction will, within a short time, be furnished each stake president and quorum president.

THE COURSE OF STUDY

The course of study that will be considered by the priesthood quorums for the year 1946 was prepared by Elder Milton R. Hunter of the First Council of the Seventy. The title is, *The Gospel Through the Ages*. I have read this manuscript and some of the other brethren have read it, and I can assure you brethren that we are going to have a very profitable time in considering a subject of this nature.

Now, if I may spend a little time, after giving these details and stating that more information will soon be furnished, I would like to say a few things about our responsibilities as men holding the priesthood. On the one hundred and twenty-first section of the Doctrine and Covenants, the quotation that we have heard so many times from the lips of President Heber J. Grant, I would like to make a comment.

THE WORD OF THE LORD

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (D. & C. 121:34-36.)

Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him.

In the early revelations given to some of the brethren who came asking of the Lord what he would have them do, he told them to bring

forth the cause of Zion, to thrust in their sickles with their might that they might lay up in store.

I think a great deal of this short section, section four, for two good reasons: first, it was given to my great-grandfather, but it wasn't given to him alone, and I have said many times it was also given to me; and second, it was given to you, each one of you, and in this revelation the Lord says:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2.)

Then it follows that if we don't serve him with all our heart, might, mind, and strength, if we're not loyal to this calling which we have received, we are not going to be blameless when we stand before that judgment seat. It is a very serious thing to hold the priesthood. I wish when our young men were called and ordained, that is, recommended to be ordained to the office of elder in the Church, they could be impressed before they were ordained with the importance of the calling which they are about to receive.

In section eighty-four of the Doctrine and Covenants, the Lord has this to say:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God; And also all they who receive this priesthood receive me, saith the Lord. (D. & C. 84:33-35.)

And if we receive the Lord, then, surely the Lord receives us, and we are in fellowship with him.

For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father. (D. & C. 84:36.)

Now, here is the great blessing, which I think many of us have overlooked, and especially these young men when they are called and sustained to be ordained to the office of elder:

"And he that receiveth my Father—" and of course we receive the Father through our faithfulness and our obedience, "receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D. & C. 84:38.)

Can you think of a greater blessing the Lord could offer to any man holding the priesthood? But this is based upon faithfulness and the magnifying of the calling.

In other revelations, you know, the Lord says:

And [they] who overcome by faith, and are sealed by the Holy Spirit of promise, . . . They are they into whose hands the Father has given all things . . . they are gods, even the sons of God. (D. & C. 76: 53, 55, 58.)

And this according to the oath and covenant which belongeth to the

priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:39-40.)

Here is a definite, positive statement that every man who receives the priesthood, receives it with an oath and covenant that he will magnify his calling, that he will be faithful and true, and his reward will be to become a son of God and a joint heir with Jesus Christ in having the fulness of the Father's kingdom. No greater blessing could be offered. And then the Lord has said:

Therefore all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (*idem.*)

Now, these promises were not made to high priests alone, but to all who receive the priesthood. And then the Lord is promising us everything that he has if we will be faithful. Isn't it only fair, that the punishment for violation of that covenant and the trampling of that priesthood under our feet should bring a punishment, on one hand, as severe, as glorious will be the reward on the other? And so the Lord says:

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:41.)

Oh, if we could only impress that upon the mind of every man when he is called to receive the priesthood! Now, only those who magnify their callings will be chosen.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren, that I might enjoy the spirit of the Lord the few minutes that I stand before this magnificent body of the priesthood of the Lord Jesus Christ. As I listened to the opening prayer of this session of our conference tonight, there was one thought expressed that made a deep impression upon me, and that was the thought that we should put our arms around those who have become inactive and indifferent in the Church. Our responsibility to those who become indifferent brings to mind the scripture presented by Elder Mark E. Petersen in his most inspirational address. It is found in Ephesians 4:11-13.

ASSIGNMENTS FOR THE PRIESTHOOD

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.

As I analyze these words of Paul, they seem to fall into two distinct parts. The first part has to do with those who are the designated servants of the Lord. The second part outlines the assignments to these servants; first, the assignment of perfecting the Saints; second, the work of the ministry; third, the edifying of the body of Christ until we all come to a unity of the faith; and fourth, a knowledge of the Son of God unto a perfect man.

THE TEACHER'S DUTIES

We are all familiar with the responsibility of each group of these servants of the Lord, but I should like to make particular reference to the group that Paul calls the teachers. Considering the office of teacher in the Church first, and secondly the assignment of perfecting the Saints, establishing faith in their hearts, and giving them a complete knowledge of the mission, the sacrifice and resurrection of the Lord Jesus Christ, it would seem that in the scriptures there should be a plan or formula whereby these teachers might accomplish the objectives outlined in the declaration of Paul. The formula or plan is found in a revelation given to the Prophet Joseph Smith in section 20, verse 53 of the Doctrine and Covenants wherein the Lord said:

The teacher's duty is to watch over the church always, and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the church meet together often, and also see that all members do their duty.

This is the Lord's plan, and in it there are found five distinct steps: first, the teacher's duty is to watch over the Church always, which indicates that the assignment of teaching the people isn't an assignment for any specified period of time but one that might be a life's mission, for the Lord used the word "always." The second step involves the teacher being with and strengthening them. The third step is to see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; fourth, to see that the Church meet together often; fifth, and also see that all the members do their duty.

In analyzing this great priesthood assignment of perfecting the Saints, it will require constant motivation, teaching, and particularly in guarding the Saints against those who come as wolves in sheep's clothing, teaching the doctrines of men which are always false doctrines. The untiring effort, prayers, and presence of the teacher, the guardian of the flock, are necessary in order to strengthen the Saints in knowledge, in their faith, and in their testimonies, to the end that they will know of a surety that the restored gospel of Christ is being taught by the teacher of the Lord, and to enjoy a testimony that whispers constantly to them that the gospel as restored to the

Prophet Joseph Smith is the Lord's plan wherein they can enjoy salvation and exaltation in the kingdom of our Heavenly Father.

It logically follows that if the Saints are to be perfected, of necessity iniquity, hardness with each other, lying, backbiting, and evil speaking must be eliminated from their daily lives. If you will think of iniquity, think of hardness, think of lying, backbiting, and evil speaking, inevitably you think of Satan, who is the source of these sins which have caused and do cause sorrow and death. The emotions of hate, criticism, and backbiting that he inculcates into the hearts of men are the causes for apostasy, for whenever a man in this Church finds fault, practices backbiting and evil speaking, he becomes hardened in his heart, and the spirit of God departs from him. Unless there is a change, this course leads to apostasy and degradation. The teachers of the Church being the watchmen on the towers of Zion should have as one of their objectives so to teach the Saints that they will have the strength to overcome these vices and evils to the end that the perfection spoken of by Paul will ultimately be their achievement and blessing.

The duty of the teacher to see that the Church meet together often is of utmost importance, for in meeting together often, the Lord has promised that his spirit will be present in rich abundance; and where his spirit is found, truth, love, and light will be the blessings of those who are in attendance. The teacher should encourage the Saints to meet together on the Lord's day, to rest from their labors, and, most important of all, to partake of the emblems of the Last Supper to the end that the body of the crucified Redeemer will become so edified that the people will know that the broken body that hung on the cross and the spilled blood brought about the atonement and made the resurrection possible. Furthermore, through the edification of the body of the Savior as represented in the sacrament, the Saints will have a testimony of his divine calling and always be willing to remember him and keep his commandments.

The teacher should so inspire the Saints that all of them will do their duty as the Lord commanded, for out of duty is personal development and spiritual progress possible, for "faith without works is dead." Personal development and spiritual progress go for perfection in character, in noble deeds, and in doing the will of our Heavenly Father, and the reward, therefore, is one which is divinely given in the form of a testimony, a testimony of the divine mission of the Savior, a testimony of the mission of Joseph Smith, a testimony of the fact that those who now guide and direct the destiny of this work do it under the inspiration of our Heavenly Father's holy spirit and with the mantle of authority upon their shoulders which was restored through the instrumentality of John the Baptist, Peter, James, and John. Activity is the strongest bulwark against the temptations and snares of the evil one. Activity is the lifeblood of this great organization. It is the foundation for an enduring testi-

mony which can be lost when an individual does not do his duty and becomes inactive and indifferent.

The servants of the Lord, these teachers, were assigned to watch over the Church always and to be with and strengthen its membership and are selected by the Lord's representative, the bishop. But who are to be chosen to this great priesthood assignment? This question is not difficult to answer, for the bishop and his counselors have the right to call on every high priest, every seventy, every elder, every priest, and every teacher, who is worthy of this great and holy calling.

Ofttimes the remark is heard, "I have been teaching for ten or fifteen years and feel that because of this long tenure in office, I have graduated from this field of activity." I want to say emphatically, brethren, that any man who makes such a declaration might as well add, "I have graduated from the priesthood that I hold." The man who holds the priesthood of God is expected to render service as long as he lives, for his priesthood is endless. Furthermore, he is expected to respond to any and all calls that are made of him by the proper authority. Anything short of this is comparable to renouncing one's priesthood.

There is no honor with more distinction attached to it than the honor of teaching the people. The Savior set the proper example. His whole ministry was devoted to the welfare of the people and particularly to teaching them the doctrines of the kingdom. Surely, no one holding the priesthood will forego the privilege of following the example of the great Teacher. The Lord commanded Joseph Smith that we should teach one another the doctrines of the kingdom, and there is no better way than visiting among the people and teaching them the doctrines of the restored gospel. There are those who feel that they should be excused from teaching the people because of other duties, but it is felt that although members of the priesthood are engaged in other activities such as the auxiliaries, the assignment of teaching the people should take precedence for it is a priesthood activity, and the priesthood comes first. There is only one exception to this rule, and this exception is made by the First Presidency and the Council of the Twelve: in the case of stake presidencies and high councils, they are exempt from teaching because they constitute a court of the Church, and it is felt to be necessary that their minds be free of bias or prejudice. If they were to visit among the people as teachers or arbitrators, these men who constitute the high council court might find themselves in situations where their minds might become prejudiced because of contacts with those who are engaged in controversy. But the stake presidency and high council are responsible for the ward teaching in their stake, to see that it is done in all the wards and that the commandment of the Lord as revealed to the Prophet Joseph is carried out fully.

QUALIFICATIONS OF TEACHERS

What are the qualifications of a teacher? A teacher should be a man who teaches by example and lives every doctrine and principle that he advocates. I am not hesitant in saying to you that when a man goes forth to teach the principles of the gospel, having a clear conscience and knowing in his own heart that he is obeying and abiding by the principles of the gospel to the best of his ability, he can with certainty know that he will teach the Saints with the inspiration of God's spirit resting mightily upon him. He can teach in the spirit of sincerity, and the impression that he will make upon those who listen to him will be lasting and will sow the seeds of faith and obedience. A teacher should always be prepared. My observations indicate that many times teaching is done without proper preparation and that the monthly ward teachers' message prepared by the Presiding Bishop's Office is the crutch upon which many of our brethren lean. The message may be read before visiting the people, but there are many instances where it is read for the first time in the home of some Latter-day Saint, which is a confession that the teachers have come unprepared, and the impression made under such circumstances is very unfavorable. Proper preparation is of utmost importance, for upon it success depends.

Teachers should know the families which constitute their flock. More important, they should know each individual to the end that they can provide the bread of life that is needed, not only collectively but individually, rendering such counsel as will encourage and stimulate greater activity. Teaching on this basis will preclude the use of a printed message, the teachers being prepared and inspired to give such message as is needed in each particular home. I am sure the time is coming, and it isn't too far distant, when the printed message, which has been placed in your hands and is known as the monthly ward teaching message, may be eliminated entirely, and we shall go back to teaching the people, relying upon the Lord's spirit and making careful, prayerful preparation in order to be fully qualified to carry out the mandate of perfecting the Saints, of bringing them to a unity of the faith through the elimination of iniquity, backbiting, evil speaking, and hardness with each other. Servants of the Lord should be in constant communication with him in the performance of duty to be done. Nothing is of more importance than getting down upon one's knees with a junior companion, a teacher or a priest, and supplicating the Lord for his blessings and assistance in this great assignment. I do not hesitate to promise any pair of teachers who kneel down and ask God for his help, after having made proper preparation, that they will be impressed to do those things which will be most efficacious in the lives of their flock.

Teaching the people requires regularity. In other words, we should establish in the Church the practice of teaching the people on the first and second Thursday of each month. Thereby it would

be only a short time until the people would become accustomed to having the teachers visit on a definite night, that over the Church generally, these two nights will be known as ward teaching nights, and most people will set them aside in anticipation of the teachers' visit.

It must always be remembered that the teachers visit the people with definite objectives in mind, to strengthen them to see that they do their duty. Therefore, all material foreign to this important assignment should be deleted from the conversation. Much of our time and the time of the people is spent in discussing such topics as the weather, politics, and the war, and in so doing we are wasting our time, the people's time, and most important of all, the Lord's time, because teachers are in his service and he expects us to devote the time involved to the welfare and good of the people.

TRAINING OF AARONIC PRIESTHOOD MEMBERS

I should like to draw to the attention of you older men the responsibility that you have and the privilege you enjoy in the companionship of a member of the Aaronic Priesthood. This young man looks to you for leadership and rightfully, too, and if you disappoint him in keeping the appointments made, if you fail to assume responsibility of leadership in teaching, if you fail to give him the opportunity of expression, it logically follows that the young man will look upon teaching as something of small consequence. On the other hand, with the right kind of leadership, this young man receives a training and an experience that will qualify him for the mission field and, most important of all, burn into his heart a testimony that he is a servant of the Lord. I recall my experience as a teacher. My first companion was an old Scandinavian brother who could hardly speak the English language distinctly and correctly. When the bishop assigned me to go with him, I had many reservations and rather reluctantly consented. This grand man came to me and said, "I am happy to have you as my companion. You come to my home on such and such a night that we might make proper preparation." I went to his home on the designated night with some misgivings. I was invited to kneel down with him in his humble home and ask for the blessings of the Lord, and, brethren, I testify that although this Scandinavian brother spoke broken English, he enjoyed the spirit of God in rich abundance, and I soon discovered in the thirteen families we visited, among whom were the rich and the humble, that this good man was received with the highest degree of respect.

I ask you older brethren to manifest a keen interest in the priests and the teachers of the Church to the end that they will come not only to know but to feel in their hearts that they are in the service of the Master, the service of perfecting his Saints and bringing them to a unity of the faith.

WATCHING OVER THE CHURCH

The Lord's declaration to watch over the Church always entails the responsibility of being willing to visit and be with the Saints whenever necessary, which should eliminate from our thinking that teaching the people requires but one night a month. It might require two nights; it may require three nights; it may require as many nights as are necessary to complete the assignment and to be ever on guard against any influences that are detrimental to the spiritual and temporal welfare of the people. It is essential that the ward teacher should attend all of his meetings for two reasons: first, for his personal benefit; and secondly, to perform his duty of watching over the Church always, which implies that he will take a mental roll of all his little flock that are present. Those who are absent should be contacted with the thought in mind of stimulating them to activity and to carry out the mandate of the Lord to see that the Church meet together often.

There may be those who are in temporal difficulties. If you are watching over the Church always, you will be able and be sufficiently qualified to report the temporal circumstances of such families to the bishop. If you are watching over the Church always, you will be available to render assistance to those who are ill and to the home of death. Surely, the heartfelt interest of the true shepherd of the flock will return to him the rich blessings of appreciation, gratitude, and love for his thoughtful and kindly administrations to those in difficulty.

RECEIVING THE TEACHERS IN THE HOME

I have drawn to your attention a few of the responsibilities of the teacher, but there are other responsibilities. There is another phase of this great and important assignment that has to do directly with you and me who are being and who are to be taught by these servants of the Lord. I ask the question, "Do I receive these men, do you receive these men, with the highest degree of respect and hospitality, or do we merely tolerate them out of superficial courtesy?" It is my feeling, brethren, that we assume an attitude of indifference. Many times we fail to lay aside the evening paper, turn off the radio, call in the family to receive the message of the Lord's servants. If we expect to be built up in our faith, to achieve perfection in our lives as Paul said, these men should be received with all the courtesy and respect at our command. Certainly, if the President of the Church were to come to our door or the president of the stake or the bishop of the ward, we would feel highly honored to do all within our power to show him proper deference. The teacher comes to our door, holding the same priesthood as the President of the Church or the president of the stake, or the bishop of the ward and, being the representative of the Lord, should receive a wholehearted welcome. If we will open our hearts and minds, these men as the instruments

of the Lord will feed us the bread of life, and if there ever was a time when we need divine direction and the bread of life, it is in this day of distraction and difficulty. Furthermore, the visit of the teachers extends an excellent opportunity for our sons and daughters to come into the family circle in the presence of the Lord's servants, feeling free to ask any questions they might have. I feel convinced that the youth of Israel have many questions that go unanswered because there was no opportunity nor the right place to answer them, but in the presence of father and mother and the teachers, the shepherds of the flock, these questions can be discussed freely and openly to the end that these young people will be built up in their faith and testimonies.

SAVING THOSE WEAK IN FAITH

It is my duty in the Presiding Bishopric's Office to consider the names of those who request their names to be deleted from the records of the Church. Only yesterday six such names came to my attention, the names of individuals who requested that they be relieved of Church membership because some of them had joined other faiths and felt that they had found the truth. There can be no greater fallacy than believing that one has found the church of the Lord when he has already been in it and leaves it for the organization of some man, but it is my conviction that some of these people leave the fold, some of them are excommunicated, because you and I, the watchmen on the towers, the shepherds of the flock, are not doing our full duty. I want to tell you that no man will give up his faith, will give up the restored gospel of the Lord Jesus Christ or will give up his membership in this Church for any other faith or any other organization if he has a full understanding and comprehension of the gospel as it has been restored in this day. The reasons they leave are that they do not fully understand it and that many of them become critical and disobedient, which necessitates, on our part, greater activity and more alertness, a greater willingness to watch over the Church always and be with them and strengthen them. Many of these people could be saved to the Church if the teacher were doing his full duty.

It is as the Savior said to Peter:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he had said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:15-17.)

Brethren, you have the great honor, yes, the great responsibility of feeding the sheep of the Lord Jesus Christ. If I were to

ask you, "Do you love Jesus Christ?" with one accord I am sure you would respond in the affirmative, and in response to such, I feel sure the words of the Christ would come down through the centuries, declaring again, "Feed my sheep; feed my lambs."

May God bless each and every one of us that we will feel highly honored in teaching the people to the end that we might have a part in the Lord's greatest plan and work, best declared in his words:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

which I humbly pray each and every one of us will endeavor to do, in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

It is indeed an inspiring sight to stand here and look into the faces of the thousands of holders of the priesthood in the Church of Jesus Christ of Latter-day Saints. I have been thinking while sitting here tonight that there is more divine authority, more right to use that divine authority in this building tonight than in all of the rest of the world combined. We have here the President of the Church, who holds the keys of the priesthood, the keys of the kingdom of God; we have here the General Authorities, who have been delegated certain rights, authority, and power of that priesthood, and we have many other holders of the priesthood in this audience. I trust and pray that we will carry on our work in this priesthood in a desirable way before our Heavenly Father. I trust that the few words that I say tonight will be inspired by the Spirit of God, because I do feel a weakness in standing before this great assembly.

THE CONDITIONS AT THE CLOSE OF THE WAR

We are all rejoicing during recent days in the fact that the terrible war has come to a close and that the ruthless killings and destruction have been replaced by peace. I, with all of you, hope and pray that all of God's children throughout the entire world will cooperate with our Heavenly Father and his Only Begotten Son in bringing about a permanent peace; but such will be the case only when we all accept and obey the pattern of life established by the Savior, which is conducive to peace.

For a number of years human life has been regarded by the leaders of many nations of the earth as being very cheap. Thousands, yes, millions, of men and women have been ruthlessly sacrificed on the fields of battle. The philosophy of some of the major races of people has completely disregarded the sacredness of human life. Instead of honoring the dignity and worth of mankind, these nations referred to have honored and practically worshipped the glory of the group—that is, the strength, power, and hope of world-

dominance by their nation or race. I believe that throughout the world, generally speaking, the philosophies of men have almost completely disregarded the sacredness and purpose of human life; therefore, I feel a definite need today to present a few ideas regarding the Mormons' concept of the sacredness and purpose of life.

MAN'S EXALTED POSITION IN THE UNIVERSE

Human life is sacred to the Latter-day Saints—as sacred and precious as anything that exists—because of its divine nature. God has revealed to the Prophet Joseph Smith and to the other holy prophets that we are his children, the divine offspring of heavenly beings. Men and women in general are the greatest of God's creative work, being made in his own image, and endowed through inheritance from our heavenly parents with godly characteristics just as mortal children are endowed with the characteristics of their earthly parents. In other words, we are gods in embryo, for, as Paul, the apostle to the Gentiles, has said:

... [God] hath made of one blood all nations of men for to dwell on all the face of the earth. . . . For in him we live, and move, and have our being; . . . For we are also his offspring. (Acts 17:26-28.)

All the prophets of the Church from Joseph Smith's day to the present time have confirmed the teachings of Paul. The following statement was made by President Joseph F. Smith:

Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father prior to coming upon the earth in a temporal body to undergo an experience in mortality.

This beautiful doctrine of the divinity of man does not detract in the least from the glory and great exaltation of God the Eternal Father. It merely dignifies and exalts man and makes human life more sacred and purposeful. It fills the universe with meaning, with design, and attaches to life a goal; and an understanding of this doctrine should fill man's heart with love, charity, and good will toward all of the human family.

If one accepts that he is a son of God, in contrast to the concept that he is the offspring of an animal, he becomes impressed with the unlimited potential possibilities which are his. His eyes are turned heavenward instead of toward the ground. His hope is to become glorified—exalted—even like unto his heavenly parents.

Because of the closeness of the relationship between God and man and because of the great value and sacredness of human life, the Eternal Creator has always shown a special interest in the human family. He revealed to Father Adam the gospel plan of salvation, and has continued to reveal to his children from that day forward eternal truths to the full amount and extent that they were capable of receiving. He has established several gospel dispensations upon the earth; and throughout the entire course of human history he has earnestly pleaded with men to live in peace, in love, and in harmony

with each other, as advocated in that divine plan. But ruthless and ungodly men from time to time have disregarded the sacredness of human life, and have brought wars, suffering, disease, and shame upon the human family.

HUMAN LIFE PRECIOUS IN THE SIGHT OF GOD

In spite of the actions of his children, God has continuously retained his interest in them. He sent his Only Begotten Son into the world to teach us that we should love the Lord our God with all our hearts and that we should love our neighbors as ourselves. This divine teacher—the Man of Galilee—attached a sacredness to human life that has never been fully appreciated nor comprehended by mortals. It is true that chosen Israel had known the perennial law of “Thou shalt not kill”; but the magnificent doctrine declared by the Son of God was that “. . . there is joy in the presence of the angels of God over the sinner that repenteth.” (Luke 15:10.) In words of tenderness and power the Master of life and death told his eager listeners the beautiful parables of “The Lost Sheep,” of “The Lost Coin,” and that the well need no physician, but he who is ill. With open arms he cried, “All ye who are sick and weary come unto me, and I will give you rest.” Never before had the downtrodden, the outcast, and the discouraged of the human family received such a powerful ray of light to heal them of their afflictions and to turn them unto God and unto a better life as when they felt the power of the message of the Master. Even the sinner learned that he and life were important, and that there was hope for him to receive something more beautiful, more joyous, and more godly than he had hitherto experienced.

After delivering a message of peace and hope to a troubled world, Jesus Christ gave his life as a voluntary sacrifice in order that we might live. Human life is so sacred and so valuable to the Eternal Father “that he gave his Only Begotten Son in order that we might gain eternal life.” Even in our day Jesus has again emphasized the importance of a human soul in the following declaration:

. . . if it is so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:15-16.)

It is no wonder that the angels of heaven rejoice when God's children repent and seek after eternal life.

THE RELIGION OF THE LATTER-DAY SAINTS A PRACTICAL ONE

Another reason why Mormons maintain that life is sacred is that God has revealed to them that life is eternal. We believe that we build our own characters through the actions we commit—whether

they be evil or good; and the type of characters we mould for ourselves will be ours throughout the eternities.

Thus, thinking upon the sacredness and eternal nature of life leads us into the doctrine of the purpose of life. One of the most clear-cut statements given in the scriptures on the purposes of life was a remark made by Father Lehi to his children. In his own words: "Men are that they might have joy." That concept is basic in the philosophy of Mormonism. We maintain that life and religion are the same thing; that religion is a seven-day-a-week concern of our people, and that it concerns itself with the temporal as well as the spiritual phases of life. To the Mormons the bread-and-butter problem is as much religion and of interest to our Church as is attending meetings or taking care of the other spiritual duties. If men have joy in sufficient abundance, they must have a proper amount of economic prosperity. Therefore, one of the purposes of life is to arrange, distribute, and equalize wealth in such a manner as to bring joy to the largest number of people. If the gospel of Jesus Christ were lived as the Master intends that it should be, all of God's children throughout the world, would enjoy the blessings derived from economic security.

A life of joy is a life free from sin. In the words of another Nephite prophet: "Sin never was happiness." It should be said, then, that one of the main purposes of life is to have opportunities to learn the will of God and choose for ourselves the amount of obedience which we desire to render. In fact, Mormonism teaches that one of the main purposes of mortal existence is to give us the opportunity to partake of all the good experiences of mortality, and through the great principle of faith follow the road of progression and righteousness which will eventually bring us back into the presence of our Eternal Father and his Only Begotten Son.

In other words, the Mormon concept of the purpose of life is growth—growth intellectually, growth physically, growth morally, and growth spiritually. We call that principle of growth, eternal progression. Mortality marks one short span in the process, but to us today it is the most important period, because God has declared that if we keep this estate in righteousness we shall have glory added upon our heads forever and ever.

The immortal beings in the unseen world and the children of men upon the earth are working in cooperation to bring about this perpetual growth of human personality. The greatest revelation ever given on this subject was when God informed Moses as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

If we add to this statement the following pertinent remarks made by the Master of life, wherein he said:

I am come that they [men] might have life, and that they might have it more abundantly. (John 10:10.)

And again,

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, (John 17:3.)

then we see more clearly God's purpose of our mortal and eternal existence.

THE WAY TO KNOW GOD

The only way we can know God is to live as he lives, to think as he thinks, and to experience what he experiences. Interpreted in this light, we are brought face to face with the powerful Mormon doctrine which declares that "As man is God once was, and as God is man may be." It is positively true that the growth, the eternal progression, for which life offers opportunities reach their culminating point in a life patterned after that of Jesus; therefore, it is the purpose of life to live as the Savior taught us to live and as he himself lived.

I trust in faith to our Heavenly Father that he will help us that we may live that type of life. Before closing I wish to bear testimony that I am sure that we are all engaged in the work of God. I feel thankful to him for the opportunity that I have and that you have in the priesthood, in helping in his great cause. I know that the prophets of the Lord from Joseph Smith's time, to and including the present President of the Church, are divinely inspired and called of God our Eternal Father, and I wish to sustain the President of the Church with all my heart in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang the hymn, "I Need Thee Every Hour."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Truly, as sung so impressively by the male chorus, we "Need Thee Every Hour"—especially the men who lead this Church, not only the General Authorities, but those in stakes and wards, in quorums, in organizations, and in the missions—all who in any way have the responsibility of guiding the people.

SOURCE OF POWER IN PRIESTHOOD

Jesus the Christ is the source of the power of the priesthood. Yesterday morning when the quorums voted as groups, there radiated a power which I am sure was felt by everyone. We felt it tonight when the thousands here assembled sang: "Do What Is Right." You sang with a force which indicated your intention to do just that thing.

As long as the priesthood merits the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the

Church of Christ. I am happy to be numbered with you. I am grateful to have the privilege of laboring with this group of men and thousands of fathers in the promulgation of the principles of the gospel of Jesus Christ.

I've been instructed and gratified by the instructions of the brethren who have spoken here tonight.

WARD TEACHING

Without further comment I wish to mention one phase of ward teaching discussed so eloquently and impressively by Bishop Wirthlin. You noted that he mentioned *two* teachers, each accompanying the other in the performance of their duty. There is a growing tendency for teachers to go alone. We decry this practice. We commend those men who, when they fail to have a partner, are willing to assume the responsibility of visiting the Saints without a companion, but for seventy-five years, and probably longer, it has been the practice of the Church that teachers should go two by two. And Bishop Wirthlin very eloquently told us why. It is not sufficient for a teacher to say, "I cannot get anybody to go with me." There are too many young men in the Aaronic Priesthood who hold the office of teacher or priest, and who will accept an appointment as ward teacher to justify any teacher's going alone. Call a young man to go with you. Kneel down with him, as we have been instructed, and then go two by two.

Do this for three reasons: first, because we are instructed so to do; second, because it's for your own protection. You think about that. And third, because you need mutual strength, mutual guidance in giving correction, where it is necessary, and in teaching the doctrines of the Church.

INSTRUCTIONS REGARDING CALLING OF MISSIONARIES

I wish to say a word also about the calling of missionaries.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matt. 28:19-20.)

That commission given by the Savior to the ancient apostles is applicable today. I need not elaborate upon the magnitude of missionary work. That has been done most eloquently today by Elder Stephen L. Richards and others of the General Authorities who have emphasized this theme. I have just two thoughts to express tonight. I have just two further suggestions regarding it. To the question whether returning soldiers or others, who because of some physical defect, have been excused from military service, could be called as missionaries, the answer is yes. The presidents of missions are calling for young men. Missions in Europe, in South America, and the Islands are waiting for messengers to come to them,

so please recommend these young men who are worthy of a call to service. Presidents of missions are pleading for young men capable of assisting in office work. If presidents of stakes and bishops of wards can find a dozen such within the next month we shall appreciate it greatly.

In making your selection, however, please choose only young men and young women, who are worthy to represent the Church. The missionary field is *not* a reform school. True, it does bring about a reformation in those who need reforming. Missionary experience develops character, and brings the sincere laborer into spiritual contact with his Father in heaven, but no young man and no young woman should be sent out to be reformed. Stake and ward organizations of the Church are established for that purpose. We have been rather embarrassed even within the last few months, because of the insistence on the part of parents or, as in one case, of a bishop, that a young girl should go on a mission when she did not want to go; and, in another case, a young man who was unworthy.

Margaret Johnston Graflin, in a poem entitled "To My Son," said:

Remember the world will be quick with its blame.
If shadow or stain ever darken your name,
"Like mother like son" is a saying so true
The world will judge largely of Mother by you.

I should like to apply that thought to the sons and daughters of the Church, particularly to the representatives who go into the missionary field. The Church will be judged largely by your actions and by what you say. "Remember the world will be quick with its blame. If shadow or stain ever darken your name. . . ." It is a great responsibility to represent this Church, and every missionary is a representative. You men in business would not think of choosing a representative unless you could trust him or her. Make that your ideal, bishop, ask yourself, "Can this man be trusted as a representative of this Church? Will this young lady reflect credit upon this great organization?"

Call young men, yes; but see to it that they are worthy of the trust thus placed in them. These boys who have been out in conditions and in environments that have upset their whole nature—God bless them—they have been true, many of them, but they have been under a strain, they are changed. Now as they come home, put them in an environment where they will become normal, where, above all things, they can render the service of love instead of hate, of salvation instead of death. Many of them have been missionaries while they have been out fighting, but see to it that they are worthy. Talk to them, be kind to them, and when they are worthy, give them the opportunity to go out and preach the gospel.

The world is hungry to hear the truth as never before in its history. We have it. Are we equal to the task—to the responsibility

God has placed upon us? I am sure with the power we have seen in this priesthood meeting we can answer "yes."

God qualify our youth and our men in the priesthood everywhere to supply the present crying need of the nations for the truth of the restored gospel, I pray, in the name of Jesus Christ. Amen

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

A TRIBUTE TO PRESIDENT GRANT

My brethren, as I look into the faces of this great congregation, my mind inevitably goes back to the time when President Grant sat here with us, for this was the meeting that he dearly loved. Out of it, he got inspiration, and to it he gave inspiration and revelation. President Grant has finished his work and gone, and President Smith has come to take his place. And the loyalty which we gave to President Grant we give to him in fullest measure. President Grant did as President Smith will do, command the love and respect of all of us. President Grant was a great man, great in his integrity, in his honesty, in his straightforwardness. He never lied and never deceived. He had the good opinion of all men who knew him. The Church owes him much. He has left it so that it comes into the hands of President Smith in the best financial condition in its whole history.

President Grant rarely preached doctrinal sermons but his whole teaching and his whole life was an exhibit of the righteousness and the righteous way of living which should come to all Latter-day Saints. We, all of us, thank God for President Grant and for his work. And I repeat, all that we gave to him we shall bestow, not only fully but willingly and gladly, upon President Smith.

THE TRUE MEANING OF LOYALTY

I want to say a word or two about this question of loyalty and of sustaining the Authorities. I think every time I have spoken to you for two or three years I have talked about unity, and I come back to it again,

. . . and if ye are not one ye are not mine. (D. & C. 38:27.)

I say again, unless we are one we cannot do the things which God expects of us. Loyalty and sustaining do not consist, merely, in raising our hands when we are called upon to vote to sustain. Sustaining consists in carrying out the things which we are asked to do. That bishop does not sustain President Smith who does not do what President Smith asks him to do, in a church way. That president of a stake does not sustain President Smith when he ignores direction and requests which come from President Smith. There are no two

ways in this, my brethren, there is only the straight course, right down the middle of the road.

At the beginning of this war, the First Presidency sent out to the bishops of the Church a request for certain information regarding men going into the service. There are several bishops who, up to this day, have never made any return upon that request even though it was repeated time after time. That is not sustaining the President of the Church.

Brethren, we have read enough about war and heard enough about it to know that an army to be successful must carry out the commands of the one who directs. We know enough and have read enough to know that when that is not done, disaster comes. As with an army, so with the Church, at least in the main. If we are to succeed, if we are to go forward in the way in which the Lord has directed, if we are to guide and direct those over whom we preside, then inevitably we must work according to one plan. Inevitably we must follow the lead of our commander-in-chief, him whom we have sustained as Prophet, Seer, Revelator, and President of the Church. There is no other way.

May God give us the power and the will and the humility to see where our duty lies, and the strength to go forward when we so see, I humbly pray in the name of Jesus. Amen.

PRESIDENT GEORGE ALBERT SMITH

My brethren, you have been very patient for the last two days; you have been in meeting very much of the time. Ordinarily, one would become exceedingly weary, but if we enjoy the spirit of the Lord, it relieves us of that weariness and we are happy.

INCIDENTS FROM MISSIONARY LIFE

I remember as a young man and missionary in the Southern States, the first conference I attended. It was out in the woods on a farm in Mississippi. We didn't have comfortable seats to sit on. The brethren had been permitted to cut down a few trees and lay the trunks of those trees across the stumps which were left. We balanced ourselves on those or else sat on the ground.

Our meeting started right after breakfast time, and we didn't even think it was necessary to have anything more to eat until evening. We stayed and enjoyed the inspiration of the Almighty, and we certainly were blessed, notwithstanding the inconveniences and discomforts which surrounded us. At that time there was considerable hostility manifested in Mississippi and other states in the South, but we just felt as if we had walked into the presence of our Heavenly Father, and all fear and anxiety left. That was my first experience in the mission field attending a conference, and from that time until now I have appreciated the fact that the companionship of the spirit of the

Lord is an antidote for weariness, for hunger, for fear, and all those things that sometimes overtake us in life.

I have enjoyed the addresses of my brethren. There were several others that we had hoped to reach today, men who have filled missions in foreign lands and who never have had an opportunity to report. I think that on the morrow we will try to give them time enough to say at least that they are glad they were permitted to come home.

We sang, "Do What Is Right." When I was in the mission field first, I went into a section of country where that hymn was known to the community, apparently. Two humble missionaries after walking until late in the afternoon in the sun, in the heat of summer, came to a small house that was at the bottom of a hill. When the missionaries arrived, they found friends who invited them in to partake of their meager refreshment. And then they were asked to go outside in the cool of the afternoon shade, on one of those comfortable, open southern porches between two rooms and sing some hymns. The people were not members of the Church, but they enjoyed Latter-day Saint hymns.

The missionaries had been threatened in that section. One of the men who had threatened them had kept watch of the road and in that way learned when they arrived. He sent word to his associates, who saddled their horses and took their guns, and rode to the top of the hill overlooking the little house. The missionaries knew nothing about it; they did not know that right over their heads, not very far away, were a considerable number of armed horsemen. But they had the spirit of the Lord, and as they sat there in the cool of the afternoon and sang hymns, the one hymn that seemed to have been prepared for the occasion was, "Do What Is Right." They happened to be good singers, and their voices went out into the quiet air. They had only sung one verse when the leader of the mob took off his hat. They sang another verse, and he got off his horse, and the others got off their horses, and by the time the last verse had been sung, those men were repentant. Upon the advice of their leader, they rode away without making their presence known. The leader was so impressed with what he heard the missionaries sing that he said to his associates: "We made a mistake. These are not the kind of men we thought they were. Wicked men can't sing like angels, and these men sing like angels. They must be servants of the Lord."

The result was that this man became converted to the Church and later was baptized. And I never hear that hymn sung but I think of that very unusual experience when two missionaries, under the influence of the spirit of God, turned the arms of the adversary away from them and brought repentance into the minds of those who had come to destroy them.

EVENTS OF LAST DAYS PROPHESED

While the brethren were speaking today, I was reminded of a scripture, and I would like to read a portion of it because it seems to me that we are living in the particular time referred to. I have in mind the third chapter of Second Timothy as follows:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, . . . having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (II Tim. 3.)

And so, my brethren, we are living in the latter days; we are approaching a time, if we are not already in that time, when ". . . peace shall be taken from the earth, and the devil shall have power over his own dominion." (D. & C. 1:35.) Fortunate are we who have been gathered from the nations of the earth into the Church. Fortunate is this great body of men tonight, perhaps the largest group of priesthood that has ever assembled in this house at one time, each one a representative of the Lord.

EXHORTATION TO FAITHFULNESS

I am grateful to see so many of you here tonight, leaving aside other things that might have been done. You have been busy in many cases all day, and yet when the priesthood is called together you come as if to say, "Here Lord, am I." If we in our homes shall so live that the spirit of the Lord abides with us, we will always be prepared to say when the call comes, "Here, Lord, am I."

Tonight, I congratulate myself with you, that in the peaceful quiet of these everlasting hills, in the comfort of this great house of God, we are permitted to assemble ourselves together, not to plan our financial uplift, our social uplift, but to plan how we may find our place in the kingdom of heaven, to dwell there eternally with Jesus Christ, our Lord. We will all be tempted; no man is free from temptation. The adversary will use every means possible to deceive us; he tried to do that with the Savior of the world without success. He has tried it on many other men who have possessed divine authority, and sometimes he finds a weak spot and the individual loses what might have been a great blessing if he had been faithful. So I want to plead with you, my brethren, be as anchors in the com-

munity in which you live that others may be drawn to you and feel secure. Let your light so shine that others seeing your good works will have a desire in their hearts to be like you. Wherever you go, keep in mind the fact that you represent him who is the author of our being. The priesthood that you hold is not the priesthood of Joseph Smith, or Brigham Young, or any other men who have been called to leadership of the Church at home or abroad. The priesthood that you hold is the power of God, conferred upon you from on high. Holy beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

Remember that as long as we seek the Lord, and keep his commandments as best we know, the adversary will have no power over us to lead us into transgression that may forfeit for us our place in the celestial kingdom.

THE LINE OF DEMARCATION BETWEEN GOOD AND EVIL

I think I would like to repeat something I have told many times as a guide to some of these younger men. It was an expression of advice of my grandfather for whom I was named. He said: "There is a line of demarcation well defined between the Lord's territory and the devil's territory. If you will remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But," he said, "if you cross onto the devil's side of the line, you are in his territory, and you are in his power, and he will work on you to get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety."

All safety, all righteousness, all happiness are on the Lord's side of the line. If you are keeping the commandments of God by observing the Sabbath day, you are on the Lord's side of the line. If you attend to your secret prayers and your family prayers, you are on the Lord's side of the line. If you are grateful for food and express that gratitude to God, you are on the Lord's side of the line. If you love your neighbor as yourself, you are on the Lord's side of the line. If you are honest in your dealing with your fellow men, you are on the Lord's side of the line. If you observe the Word of Wisdom, you are on the Lord's side of the line. And so I might go on through the Ten Commandments and the other commandments that God has given for our guidance and say again, all that enriches our lives and makes us happy and prepares us for eternal joy is on the Lord's side of the line. Finding fault with the things that God has given to us for our guidance is not on the Lord's side of the line. Setting one's self up as a receiver of dreams and visions to guide the human family is not on the Lord's side of the line; and when men, as they have sometimes done in order to win their

success along some line or another, have come to an individual or individuals and said, "I have had this dream and this is what the Lord wants us to do," you may know that they are not on the Lord's side of the line. The dreams and visions and revelations of God to the children of men have always come through his regularly appointed servant. You may have dreams and manifestations for your own comfort and for your own satisfaction, but you will not have them for the Church unless God appoints you to take the place that he gave to his prophets of old and in our day, and unless you have been divinely commissioned to do the thing he wants you to do.

So, brethren, we need not be deceived—it will be easy to be deceived—but we need not be deceived if we will honor God by honoring ourselves and our families and loved ones and our associates in the places which they occupy in righteousness.

THE GOSPEL TO BE PREACHED

It is a wonderful day and age in which we live. It will not be long until the servants of the Lord will go again to the nations of the earth in great numbers. I have been asked within the last few hours, "Are we going to open the European Mission?" I may say to you the European Mission has never been closed. We had to call home many of those who were there, but we left men holding divine authority. By appointment they have been ministering to the faithful, and the work of the Lord is still anchored in those lands. It will not be long before there will go forth from the headquarters of the Church, leadership to set in order everything that needs to be set in order, in power and might and faith, giving to those people over there another opportunity, in many cases opportunities they had neglected in the past, and in some cases opportunities they have never yet enjoyed.

We must preach the gospel to the South American countries which we have scarcely touched. We must preach the gospel to every African section that we haven't been in yet. We must preach the gospel to Asia. And I might go on and say in all parts of the world where we have not yet been permitted to go. I look upon Russia as one of the most fruitful fields for the teaching of the gospel of Jesus Christ. And if I am not mistaken, it will not be long before the people who are there will desire to know something about this work which has reformed the lives of so many people. We have some few from that land, who belong to the Church, fine, capable individuals who may be called to go, when the time comes, back to the homeland of their parents, and deliver the message that is so necessary to all mankind. Our most important obligation, my brethren, is to divide with our Father's children all those fundamental truths, all his rules and regulations which prepare us for eternal life, known as the gospel of Jesus Christ. Until we have done that to the full limit of our power, we will not receive all the blessings which we might otherwise have. So let us set our own homes in order, prepare our boys and our girls,

and ourselves, so that if we are called to go to the various parts of the earth, we will be prepared to go. This will be our great mission.

JOY IN WORK IN THE CHURCH

I want to thank you again for the joy I have had in your companionship during my long ministry. I have been laboring many years. My first ordination to an office in the Aaronic Priesthood was to that of a deacon, within two blocks of where I now stand. I was baptized in City Creek within one block from here. I was confirmed a member of the Church within two blocks from here. But since that time and since I received that gift from my Heavenly Father, for which I have no words to express my gratitude, he has called me to go to many parts of the earth, and more than a million miles have been traversed since I was called into the ministry. I have traveled in many lands and climes, and wherever I have gone I have found good people, sons and daughters of the living God who are waiting for the gospel of Jesus Christ, and there are thousands, hundreds of thousands, millions of them, who would be accepting the truth if they only knew what we know.

Brethren, let us be humble, let us be prayerful, let us be generous with our means, let us be unselfish in our attitude towards our fellows. Let our lives be such that our homes will always be the abiding place of prayer and thanksgiving, and the spirit of the Lord will always be there.

PROMISES MADE TO THE FAITHFUL

In conclusion, let me say, wherever we are, let us remember that there has been conferred upon us a portion of divine authority, and therefore we represent the Master of heaven and earth. And so far as we honor that fine and wonderful blessing we will continue to grow in grace before the Lord; our lives will continue to be enriched; and in the end, eternal happiness in the celestial kingdom will be our reward. That's what the gospel is for. Let us live to be worthy of it every day of our lives, and I pray that when the time comes for us to go, we will not feel as though we have neglected any of our own dear ones, any of our neighbors and friends, by failing to divide with them that which is more precious than anything that the world can give, because it is the gift of God himself.

I pray that peace and love and happiness may abide in your hearts and in your homes, and that we may go forward with renewed determination to be worthy of peace because it can only dwell with us when we ourselves are living the commandments of our Heavenly Father and honoring him.

May peace abide with you and with your loved ones, and brethren, surround your families by the arms of your love and unite them together in that bond of affection which will insure eternal happiness.

I invoke upon you the favor of our Heavenly Father in the name of Jesus Christ. Amen.

President George Albert Smith:

The Tabernacle Choir Men's Chorus will now sing "Discovery," by Grieg.

I would like to announce, however, that we will meet in the Tabernacle tomorrow morning. Everyone should be in his seat fifteen minutes before 10 o'clock, and if you want a seat, you had better be here before that time.

Again God bless you and peace be with you, in the name of Jesus Christ, Amen.

There have been 8,639 souls counted here in this meeting tonight, every one of them precious, and on your way from here we hope you will be more careful than you have ever been before, because of the traffic and perhaps the darkness in some places. It is your privilege and your duty to be careful of one of those 8,639 souls.

The Tabernacle Choir Men's Chorus sang "Discovery," by Grieg.

President Archie Johnson of the Uintah Stake offered the closing prayer.

Conference adjourned until Sunday, October 7, 10:00 a.m.

THIRD DAY

CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, October 7, at 8:00 a.m., over Radio Station KSL and the Columbia Broadcasting System. Elder Spencer W. Kimball delivered the address, which address appears below:

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

The storm has passed, the clouds are lifting, the sun will shine again. Hope is reborn and a vision of a new world is in the making. For the most destructive war of history is ended. Countless millions dream and hope again.

THE PRICE OF PEACE

What is this for which they pray? The hope of humanity, peace.

Peace is obtainable, but what is the price of peace? Let the Lord himself answer:

If ye walk in my statutes, and keep my commandments, and do them; . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . And I will walk among you, and will be your God, and ye shall be my people. (Lev. 26:3-12.)

In a word, then, the foundation for peace is righteousness.

The efforts of peace conferences, and the prayers of suffering humanity, may bring an armistice of uncertain length, but peace with totality and permanence can come only when men repent and turn to the Lord.

What have we learned by this war? We have learned nothing if hatred, bigotry, and intolerance have not diminished; if covetousness, selfishness, and adultery are unabated; if parents are less dear and the Sabbath of the Lord less holy. In short, if righteousness has not increased, then is our fighting vain, the sacrifices of our sons to no avail, and our tears wasted.

THE HISTORY OF THE RISE AND FALL OF NATIONS

We have come far in material progress in these centuries. But the sins of the ancients still afflict the hearts of men.

Can we not learn by the experiences of others? Must we also defile our bodies, corrupt our souls, and reap destruction as have peoples and nations before us?

Both sacred scripture and profane history give us the tragic stories of young nations rising in power, then in the luxurious and degenerate years of their glory being replaced by vigorous peoples yet unspoiled by the decay of self-indulgence, political intrigue, and immoral shamelessness.

Long centuries ago the Lord commanded the Prophet Jonah:

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. (Jonah 1:2.)

That "great city" was the envy of the ancient world in its magnificence and power. Historians describe it as surrounded by walls one hundred feet high and broad enough that three chariots could drive abreast. Fifteen hundred towers held watchmen to note the approach of enemies.

Jonah arrived, and so powerfully preached repentance that the people reformed their lives, and the promised destruction was averted. But Nineveh turned again to sin.

Through the Prophet Nahum, the Lord calls them again to repentance. He indicts them for their debauchery and gives them an ultimatum: repentance or destruction, saying:

... while they are drunken as drunkards, they shall be devoured as stubble fully dry. (Nahum 1:10.)

The gates of the rivers shall be opened, and the palace shall be dissolved. (Nahum 2:6.)

In fulfilment, the river overflowed, inundated the walls for miles, the gates were burned, the king and his concubines and his wealth were consumed with the palaces, and the unconquerable city, now made vulnerable by flood and fire, was taken by the invaders while its boasted defenders lay in drunken stupor and lolled in licentiousness. Today the canals of Nineveh are gone, leaving the country a desolate

waste. Sheep and cattle seek scanty pasture among the mounds of the once greatest city.

God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death.

Nineveh is not the only instance. Historians are still puzzled regarding the annihilation of the infamous cities of Sodom and Gomorrah. Whatever happened to these peoples, this we know, that swift destruction came to them. Perhaps the Japanese of Hiroshima were no more completely nor quickly destroyed. At least students agree that there was a devastating holocaust which enveloped the cities, leaving the monuments and the people in utter desolation, never to be rediscovered nor rebuilt.

Why were these ancient cities destroyed? The scriptures make it clear:

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now. . . . And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city. . . . And the Lord said, if I find in Sodom fifty righteous, . . . then I will spare all the place for their sakes. (Gen. 18:20-26.)

And Abraham continued to plead with the Lord for a few faithful whom he hoped to find in the city. He asked if it could be spared for forty, then thirty, and twenty, and finally ten. But when ten righteous were not found, Lot and his daughters alone escaped.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire. . . . And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham gat up early in the morning . . . and he looked toward Sodom and Gomorrah, . . . and, beheld, and, lo, the smoke of the country went up as the smoke of a furnace. (Gen. 19:24-28.)

Historians say the area has remained in "deathlike solitude and unmitigated and supreme desolation."

In the famed city of Babylon we find again unrestrained wickedness of a dissolute people. We hear the prophets calling to repentance, and in the end, dire threats. Again we see a people disappear into oblivion as they fail to follow the commands of God.

Babylon the Great is fallen! Its temple of Bel and the royal palace were magnificent structures, sumptuously adorned. Its hanging gardens were regarded anciently as one of the seven wonders of the world. The river Euphrates ran through the center of the city. The defense walls rose to three hundred feet in height. The gates, a hundred in number, were of brass.

But King Nebuchadnezzar forgot the foundations for peace. His people sank in sensuous indulgence.

The prophets pleaded for repentance. But why should Babylon worry? Was not Babylon the ruler of nations? Was not Nebuchadnezzar king of kings?

. . . all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. (Dan. 5:19.)

Was not this city impregnable? Who could scale its walls? Who could crash its gates? But the monster of sin came. Though impenetrable the walls, and numerous the armed defenders, yet all must fall and crumble as sin makes impotent, weak, and fat the people who become slaves to it.

Some years ago we visited Rome, the Eternal City, but what we saw was not the Rome which ruled the world, but a nation long since relegated to an inferior place. We found its imposing monuments in ruins, its extravagant arches obelisks, and gateways grim reminders of glorious days. The Colosseum skeleton bore witness of beasts torn, human blood spilt, Christians martyred in the arenas, while lecherous humans betrayed their sadistic depravity. Imperial Rome adorned with masterpieces of art, and priceless treasures stolen from the courts of the conquered was now in ruins. The fountains of Rome, its theaters and sumptuous villas all brought to our minds the magnificence of that Rome of world supremacy.

We saw the picture of Roman profligacy in excavated Pompeii, the Mediterranean resort, where the idle rich of Rome reveled in riotous living. The eruption of Vesuvius buried the city with its vomit of dust and stones and ashes.

We walked the streets of Pompeii where chariots had worn tracks in the stone. We saw the homes of the people, their bakeries, hospitals, and circuses. We saw their laundries, drugstores, and baths; their liquor houses and brothels. The latter were padlocked, too revolting to open to general public gaze, as the walls carried pictures in colors, still preserved, depicting the depth of their degradation.

Will history repeat itself again? What of our world of today? Are we not forgetting in our own great America the high and lofty principles which can preserve the nation? It is refreshing to note that our military men too sense the spiritual needs of the hour. The following are the words of General Douglas MacArthur on the occasion of the Japanese surrender:

Military alliance, balances of power, League of Nations all in turn failed. . . . we have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves . . . improvement of human character. It must be of the spirit if we are to save the flesh. (Gen. Douglas MacArthur, "Last Chance," under "Religion," Sept 10, 1945, *Time*.)

CONDITIONS IN OUR OWN NATION

How can we save the flesh when our nation is drinking one hundred sixty-five million gallons of liquor a year; when we spend seven billion dollars in a year for intoxicants, or more than twice our education budget (*World Almanac*, New York *World Telegram*; *The Foundation Says*, Dec. 1944, Jan. 1945); and when our films present drink-

ing as the smart and proper thing for youth and adults? Are we not aping the fallen empires with the disintegration of homes, desecration of marriage, making divorce too common. The unbelievable increase in divorces of five hundred percent since the Civil War and the prediction that in twenty years, half of all marriages will be legally dissolved, certainly should arrest our attention. (*Life Magazine*, Sept. 3, 1945.) God will not tolerate an unvirtuous people. A current magazine indicates that ninety percent of all the mounting divorces are caused by the sin of adultery.

Are we not inviting eventual destruction as we desecrate all things holy and sacred, even to the common and irreverent use in our daily talk of the names of Deity and making his holy day, the Sabbath, a day of work and of pleasure?

How then can we hope for peace? The answer came thundering down from Mt. Sinai and remains the answer today:

Thou shalt have no other gods before me.
Thou shalt not take the name of the Lord thy God in vain. . . .
Remember the sabbath day to keep it holy. . . .
Honour thy father and thy mother. . . .
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness. . . .
Thou shalt not covet. . . . (Ex. 20.)

The impregnable wall of wicked Nineveh was unconquerable till God reached the limit of his endurance and permitted the elements to undermine the wall and fire to consume the gates so that swift destruction followed.

The three-hundred-foot wall of drunken Babylon, impenetrable as it was by ladder or battering ram, was violated when the dissolute inhabitants stupefied in sin, permitted the river to be diverted and the nation perished.

Israel suffered captivity for its adultery, the loss of its treasures for its idolatry, and was scattered to the four winds for its corruption. God's laws cannot be broken with impunity!

Profligate and sensual Rome decayed and died as it ignored the foundations of peace and set at naught the principles of righteousness.

And now in the year of our Lord 1945, there are among us those same vices which we have seen wreck empires, and we see them becoming flagrant in our own beloved nation. Shall we, like Belshazzar, sow the wind and reap the whirlwind? Shall we permit the home to deteriorate, and marriage to become a mockery? Shall we continue to curse God, hate our enemies and defile our bodies in adulterous practices? And when the patience of the Lord with us is exhausted shall we stand trembling while destruction comes upon us? Or shall we wisely see the handwriting on the wall and profit by the sad experience of the past and return unto the Lord and serve him?

THE WORD OF THE LORD

To our own land, the Americas, the land of Zion, the burial ground of decadent empires, there is a divine promise. Would that all Americans knew of it! It was spoken by the Lord to the ancient inhabitants of this country and brought forth by Joseph Smith, the prophet of the latter days. This is the promise:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . (Book of Mormon, Ether 2:12.)

I testify that he is the God of this land and I know that we can achieve our destiny and build enduring peace only upon the foundation of his righteousness.

We call upon the nations and our fellow men everywhere to repent, to cleanse their lives, and to place themselves in harmony with the Lord our God.

May our hearts go out in praise and thanksgiving that the earth which did tremble is now still. May the precious blood of our young sons, their agonies and sacrifices and the deep sorrow of all of us commend us to the Father and may he help us as we strive to live his laws and to achieve a permanent peace on earth, I pray in the name of Jesus Christ. Amen.

THIRD DAY
MORNING MEETING

Sunday morning, October 7.

President George Albert Smith called the assembly to order a few minutes before ten o'clock, preparatory to the opening of the sixth session of the Conference.

President George Albert Smith:

The Tabernacle is crowded almost to suffocation, and the Assembly Hall and the grounds outside are still unable to hold the people. Two or three minutes ago many were packed at the gates trying to get in. I do not mean that the block won't hold them, but as Zion continues to grow, I doubt that the grounds will hold them.

We have had a lovely Conference. The people have responded in such a kind, sweet way, and now, on His holy day, as we begin our services, we will commit ourselves into His keeping.

The invocation will be offered by President George F. Christensen of the Nebo Stake. Every sound is carried in this building and causes confusion, so let us feel that during the organ recital during the prayer preceding it, and during the entire morning we are waiting upon the Lord as His guests, and we will observe decorum and quiet such as He would like to have.

The opening prayer was offered by President George F. Christensen of the Emigration Stake.

President Smith: This meeting now will be turned over to the Choir for their Broadcast. Richard L. Evans will be in charge at the radio.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. The program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the choir and organ broke into "Gently Raise," singing words to end of second line of that hymn, from which point choir hummed for announcer's background to end of verse.)

Announcer: Again, with music and the spoken word, we welcome you to the valleys of the mountains, at the Crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 847th presentation of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle choir. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

We begin this day with the reassuring message of the 23rd Psalm—but in a setting different in character from the musical mood in which it is usually sung. To the tune known as Brother James Air, the Tabernacle Choir sings: "The Lord is My Shepherd, I Shall Not Want."

(Choir sang—"23rd Psalm")

Announcer: "And Jesus made as though he would have gone . . . but they constrained him, saying, abide with us; for it is toward evening, and the day is far spent." (Luke 24:28-29.) The relentless passing of time and the unknown events toward which it ever moves us has been musically portrayed by Louis Vierne in a sounding symbol of reminder—"For all things must come to pass in their time." (Doctrine and Covenants 64:32.) "The day or the hour no man knoweth—but it shall surely come." (Doctrine and Covenants 39:21.) "Therefore, be ye also ready." (Matthew 24:44.) We are urgently moved along with the drama of the hours—with the breathless sweep of the days and the years—as Alexander Schreiner presents "Westminster Chimes."

(Organ presented "Westminster Chimes"—Vierne)

Announcer: Many composers have turned their hands to the blessed theme of peace; and many have turned their thoughts to the scripture which now follows, in the musical setting given it by F. Flaxington Harker, as sung by the Tabernacle Choir: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that sayeth unto Zion, thy God reigneth!"

(Choir sang "How Beautiful Upon the Mountains"—Harker)

Announcer: There is an old Scotch proverb which reads: "If the devil find a man idle, he'll set him to work." It was by no mere whim that the Lord God gave man his work to do and commanded him to do it. Yet men often suppose that they would enjoy themselves everlastingly in idleness. But let them be forced to idleness, and it would quickly become more irksome than work had ever done. In fact, he who supposes a heaven without work supposes no heaven at all, but a place of boredom—a place of restless, discontented souls. Of course there are extremes of work, as there are extremes of idleness. Some work becomes burdensome soon; all work may become burdensome if continued without respite, but so does all leisure. Sometimes we hear of those who suppose that we have a surplus of hands or brains—those who seem to fear that one class of men, or all men, are going to run out of things to do, and who would restrict, therefore, how much a man may do. As to this, we need but ask a few self-answered questions: Was there ever a time when even the meager and modest wants of men were fully satisfied? Was there ever a time when everything was made that should be made—or when everything was built that needed building? Were all things ever beautified that needed beautifying? Were all the children ever taught that needed teaching? Were all the souls ever saved that needed saving? We might even ask if all the worlds were ever made that could be made? Who under heaven is ever going to run out of work! Or in heaven, either—for that matter. To withhold labor contributes but to impoverishment, because the world is enriched only by the total effort of all, and the less there is for all of us, ultimately the less there is for each of us. Progress has been the gift of those who were fearful that they couldn't do enough—and not of those who were afraid they were doing too much. Progress comes by letting good men do their best—and we assume much when we assume the power and privilege of wasting human energies, of making needed things scarce, or of retarding the progress of men. Either men are free to work, or they are not free at all; for work, even for its own sake, is essential to happiness, as well as for what it creates. Of course, free men must also have their freedom not to work—but it is written: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doc. & Cov. 42:42.) "Blessed is he who has found his work" (Thomas Carlyle)—and who pursues it with all his mind and strength.

(Organ selection: "How Great the Wisdom and the Love.")

Announcer: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (Doc. & Cov. 76:22.)

In closing now from Temple Square we have time yet to sing the glorious tribute by George Frederic Handel to Jesus the Christ. We hear the "Hallelujah Chorus" from the *Messiah*.

(Choir sang—"Hallelujah Chorus"—Handel)

Announcer: Until we beckon your thoughts again unto the hills, may peace be with you, this day, and always.

This concludes another presentation in the 17th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City, at the Crossroads of the West.

With the passing of another seven days, those voices which now fade within these echoing walls will return once more, at this same hour, with music and the spoken word, over your Columbia station.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

President George Albert Smith:

As I have listened this morning and yesterday, I have asked myself this question: Were any of the children of our Heavenly Father in any age of the world blessed as we have been blessed?

The national broadcast by the Tabernacle Choir, to which you have just listened, has been the opening devotional music and comment of this, the sixth session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast by President George F. Christensen of the Nebo Stake.

Elder Spencer W. Kimball of the Council of the Twelve was the speaker on the *Church of the Air* program which was given at 8 o'clock this morning.

The regular session of this Conference will now continue, and our first speaker will be President David O. McKay, Second Counselor in the First Presidency of the Church.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Micah 4:3-4.)

THE TRAGEDY OF WAR

So wrote the Prophet Micah, probably quoting Isaiah, seven hundred fifty years before Christ. Nearly twenty-seven hundred years have passed since the eye of prophecy visioned a time when "war shall be no more." During the intervening centuries, many nations have lifted up sword against nations; and war has continued to be one of mankind's greatest evils. Truly it seems that human beings are more prone to war than to peace.

The latest (I wish we could say confidently the last) was one of the most devastating in the history of the world. What destruction, sorrow, and suffering it has caused. According to reliable estimates, its direct cost is over one trillion thirty billion dollars, not counting the destruction and damage of property. There have been over a million casualties in the United States. Another million and a half in Britain, making a combined loss in these two countries alone of killed, wounded, missing, and prisoners, of two and a half million. Flying bombs cost British civilians a hundred and forty-seven thousand seven hundred and sixty casualties. Of these, fifteen thousand three hundred fifty-nine were children under sixteen. (A half thousand bodies never have been identified.) The Russian and Chinese losses exceed those numbers by millions. Add the millions of dead, wounded, and missing by the Germans, the Japanese, and those of the crushed countries of Europe, and the cost in wealth and in human life becomes staggering. We are close enough to the tragedy to realize that war is "the greatest curse that can be entailed upon mankind." "Under its standards gather violence, malignity, rage, fraud, perfidy, rapacity, and lust."

We wonder how many more years will pass before "they shall sit every man under his vine and under his fig tree; and none shall make them afraid," when, in Alfred Lord Tennyson's words:

The war-drums shall throb no longer, and the battle-flags be furled,
In the Parliament of man, the Federation of the world.

FUTURE SAFETY OF THE WORLD DEPENDS UPON
CHANGE OF HUMAN HEARTS

Restrictions incident to the great conflict have largely been abrogated, and once again we meet in a general conference of the Church without fear of molestation from a murderous enemy. We join the Allied Nations in giving thanks that gangsters who, through evil manipulations and clever strategies, seized control of nations, have been defeated; that their attempt to set up dictatorial government has been frustrated; that freedom has been preserved, and liberty kept within the grasp of those who cherish the right of self-government.

In the outcome of this great conflict God's overruling power has been manifest. Let the nations not forget him in the hour of victory.

Because of terrible forces, newly discovered, scientists and military experts are now saying that all present means of defense are inadequate, are in fact already antiquated, and must be changed if the world is to be protected from future devastation.

I would that these men of reputed wisdom and foresight would lay equal emphasis on the fact that the future safety of the world depends not so much upon the changing of defenses as upon the changing of men's way of thinking, and acting. Men and nations must have a change of heart. Hate and envy, suspicion and greed must be supplanted by sympathy, forbearance, tolerance, and justice before the hoped-for time comes that "nation shall not lift up sword against nation, neither shall they learn war any more."

Now that another terrible war is over, the paramount question is—are human minds equal to the problems they must face; are hearts sufficiently filled with virtues needed in the present crisis? I echo the cry of one who pleads—

O human hearts, beating through fear, through jealousy, through pride, through avarice, through bitterness, through agony, through death; beating shame and forgiveness, bewilderment and love.

O my own country, my new world, prepare, prepare—not to avenge wrong, but to exalt right. Not to display honor, but to prove humility. Not to bring wrath, but vision; not to win war, but a people. And not people only, but all peoples. Not to exact justice from your enemies only, and not from your friends only, but from yourselves!

Truly,

The world is in the Valley of Decision.

And out of it there is but one sure road;

Eyes unsealed can still foresee the mighty vision

Of a world in travail turning unto God.

Yes, World War II is ended, but old battles are yet to be fought; new victories yet to be won before the peace for which we pray can be realized.

One is man's suspicion and lack of trust in his fellow man.

Man's suspicion and lack of trust is one of the greatest enemies of peace. Nations are distrustful of one another. Russia is afraid that Britain will scheme to win Germany as an ally. Great Britain and the United States look with suspicion upon Russia and fear her possible alliance with China or Japan. Argentina impugns the motives of the United States, and the United States is suspicious of Argentina. Thus the seeds of envy and enmity are sown.

This lack of confidence in one's fellow man is even more of an individual than a national vice. We are prone to magnify weaknesses and to imagine vices in others that do not exist. We chew the cud of slander with satisfaction—slander, "whose whisper over the world's diameter, as level as the cannon to its blank, transports his poisoned shot." Talk about battles yet to be fought! Backbiting and evil speaking head the list!

If any man among you seem to be religious, and bridleth not his tongue. . . . this man's religion is vain. (James 1:26.)

THE GOSPEL TAUGHT BY THE SAVIOR A SURE GUIDE

The battle against godlessness must still be fought. Nietzsche even before the first World War denounced Christianity as a cunningly devised system that has "debauched and undermined and sapped the vigor of the modern European world, and is the most powerful instrument of racial degeneration ever devised by common herd."

Nietzsche is dead, but the poisonous seeds that he and others like him have sown in blindness and bitterness still produce fruit of skepticism and unbelief. In charity we can say that the Christianity Nietzsche condemns is not the gospel of Jesus Christ as taught by the Redeemer of man. But egotists and misled people who cannot discriminate between truth and error still find themselves wavering with respect to the divine mission of Jesus Christ. Every true Christian, and especially every faithful member of the Church of Christ should be militant in defending the principles of the gospel as given by our Lord and Savior, for, in the words of Mark Hopkins, true Christianity "promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomed depth the eye of faith loves to look."

There has been but one perfect character in this world—the peerless personality of Jesus of Nazareth, the Son of God, the Redeemer of the world. No man can do better than to accept Christ as the great Exemplar and the safest Guide.

It is not an easy thing in this old world to make God the center of our being. To do so we must determine to keep his commandments. Spiritual attainment, not physical possessions, not the indulgence and the gratification of the body, must become the chief goal.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished.

SELFISHNESS THE CAUSE OF THE WORLD'S ILLS

Another old battle still raging, and one we must win before permanent peace is established on earth is the battle against selfishness.

Selfishness is the root from which spring most human ills and suffering. Selfishness promises satisfaction, but its fruit is disappointing, and produces only ill will and unhappiness. Selfishness and en-

mity caused the first recorded murder and the first implied rejection of the great truth that man is his brother's keeper.

It was selfishness that caused the violation of the Munich Pact, which led, in September, 1939, to the murderous invasion of Poland, and the subsequent destruction of European nations with all its attendant horrors and human suffering. It was selfishness and inordinate ambition that caused the Pearl Harbor tragedy.

Unless the battle against selfishness is won at the peace table, our hopes for a permanent peace may be shattered, and the world again stricken in warfare.

Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life. But Jesus says:

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt. 10:39.)

Jesus on the Mount of Temptation triumphed over all appeals to selfishness, and thereby set an example to all men who would strive for spiritual attainment. As Jesus resisted the tempter, so selfishness must be overcome by subjugation and resistance. There is no development of character without resistance; there is no growth of spirituality without overcoming.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. (Rev. 2:26.)

INTEMPERANCE AN ENEMY TO PEACE

A fourth battle still raging, and in which the opposition seems to be gaining ground, is the battle against intemperance. The attitude of the Church of Jesus Christ towards temperance is unmistakable. February 27, 1833, the Prophet Joseph Smith received what is known as the Word of Wisdom for the benefit of the council of the high priests assembled in Kirtland, and the Church, and also the Saints in Zion, given by revelation which sets forth the order and will of God in the temporal salvation of all Saints in the last days. Wine and "strong drinks" are condemned as beverages, and the use of them discountenanced in all cases except in the use of wine for sacramental purposes, and even this should be "pure wine of the grape of the vine, of your own make."

Tobacco is condemned also as being "not good for man."

At the time the Church took this decided stand against whisky and tobacco, no state in the Union had passed any law against the liquor traffic. It is true that temperance societies had been organized, and the cause of temperance was gaining impetus, but it was not until 1851—eighteen years after the revelation on the Word of Wisdom—that the first permanent prohibition law was passed in Maine. Later religious denominations began to organize temperance societies. It appears, therefore, that the Mormon Church was among the very first organizations, if not the first organization or church in the United

States to legislate as an organized body against the use of alcoholic drinks and tobacco.

In 1908, President Joseph F. Smith in his opening address at the seventy-eighth annual conference said:

There is a general movement throughout the land looking toward local option of temperance among the people of our state and adjoining states. I sincerely hope that every Latter-day Saint will cooperate with this movement in order that we may curtail the monstrous evils that exist especially in our cities. I wish to say that I am in sympathy with this movement, and I know my brethren are united with me, and in harmony with the efforts that are being made to establish temperance throughout the land.

Many of you will remember how President Grant pleaded with the people of Utah to retain the Eighteenth Amendment. To the day of his death he regretted that Utah was in the column of states that repealed the prohibition law.

Statistics today seem to indicate that our fight for temperance is making little progress. For example, there was spent in Utah during the fiscal year ending June 30, 1945, for

Cigarets	\$ 4,978,196
Beer	11,197,806
Liquor	10,862,677
Total	\$27,038,679

Intemperance goes hand in hand with lawlessness, and lawlessness is an enemy of peace.

TRUE RELIGION ALONE BRINGS PEACE

I know of no force so potent in eradicating these and all other enemies of peace from the human heart as the gospel of Jesus Christ. True religion is today the world's greatest need—in a sense by the individual of a relationship with God—that indefinable something which enters into the soul of man and which unites him with his Creator.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8.)

A celebrated British statesman, Edmund Burke, in the latter half of the eighteenth century wrote: "True religion is the foundation of society. When that is once shaken by contempt the whole fabric cannot be stable nor lasting."

"I have now disposed of all property to my children," said Patrick Henry; "there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor."

Only through the application of righteous principles by indi-

viduals and by governments, can nations learn war no more, and establish a permanent peace.

O Brother Man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

After the passing of centuries God has given mankind another opportunity to end war. The most momentous decision of all time must now be made by the peoples of the world.

God grant that they will never again revert to the law of the jungle but will "beat their swords into plowshares, and their spears into pruninghooks, neither shall they learn war any more," I earnestly pray with you in the name of the Prince of Peace, our Lord and Savior, Jesus Christ.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and Sisters:

Conferences of this kind are primarily for members of the Church, but nonmembers are welcome to attend the public sessions and of course to listen to the broadcast proceedings. However, it is to members that most of us who speak direct our remarks. This I shall do during the few minutes I occupy.

A PRACTICAL RELIGION

We teach that our religion is a very practical one and, being a way of life, touches every phase of our daily living. We believe with the Apostle James that faith without works is dead. We also believe with the Apostle Paul that "... by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Some readers seem to stop here, but let us read the next verse which says:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. 2:8-10.)

This statement of Paul's is in harmony with that made by Jesus in his great Sermon on the Mount, when he said:

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:20-21.)

The Apostle Paul also wrote, as you also know, these words:

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

A LAW OF HEALTH

As a means of preserving our bodies from certain types of defilement (destruction) the Lord gave to the Church in its very beginning, and to the human family generally, what has been properly called a law of health, better known among us as the Word of Wisdom. Qualified specialists in the field of science and medicine have said that food and drinks are the things that have more to do with bodily health than any other ordinary factor. So in recent years the science of dietetics—the science and art of feeding—has come into prominence and is based upon an immense amount of experimentation and research. The health of the individual and the health of the people in mass are extremely important, not only to the individuals themselves but also to the public. Hence civil governments, private humanitarian organizations, the Church, etc., are vitally concerned with problems of health.

It is my purpose now, however, to make some remarks relative to only one of the many problems in the big field of things that affect human health. In section eighty-nine of the Doctrine and Covenants we find a revelation given to the Prophet Joseph Smith in February 1833, less than three years after the organization of the Church, in which abstinence from wine, strong drinks, tobacco, and hot drinks is enjoined, because they are not good for man. By hot drinks was meant primarily tea and coffee, though subsequent researches found that any drinks at high temperatures, such as hot water and soups, are harmful. The ideas voiced in the Word of Wisdom were expressed in words having the meaning current at the time. In those days hot drinks were commonly understood to be tea and coffee. The Church now interprets the words, wine and strong drinks, as meaning all alcoholic beverages, of which there are many varieties.

In passing, it may be well to remark that the revelation on the Word of Wisdom was given at a time when scientific men knew but little, if anything, about basic facts of the science of dietetics. Since those days, and within the last fifty years, a vast amount of research has been done, and that pertinent to matters spoken of in the Word of Wisdom is confirmatory of the truths therein revealed. This fact should give joy and satisfaction to all Saints, for it is irrefutable testimony of the divinity of that great document. Time will not permit

me now to go into detail concerning this testimony. I repeat, however, that a multitude of scientifically discovered facts support the Word of Wisdom, and, so far as I know, none refute it.

MISLEADING ADVERTISEMENTS

Among these is the irrefutable fact that liquor and tobacco are not good for man. Science, experience, and revelation are in agreement on this statement. Then, why do people continue to use liquor and tobacco? Ask Satan, he knows. Satan is a deceiver, the father of lies, the inspiration of avaricious men engaged in promoting evils and cunning designs calculated to mislead the people, particularly the youth, into habits of drinking and smoking. To this end huge sums of money are continually spent in advertising propaganda material, much of it honeycombed with misleading and partially or wholly falsifying statements. A few years before the great global war began, an able investigator found that more than sixty million dollars was spent annually in the United States for advertising cigarets and alcoholic beverages. Since all of us have some idea of the power of money, is it any wonder that publicity agencies that accept liquor and tobacco advertisements, such as newspapers, magazines, and radios, are opposed to prohibition?

Let me say here that smoking and drinking in this country have become so general that the enormous sum of ten and one-half billion dollars was spent during 1944 for liquor and tobacco, so it was authoritatively reported.

I have just said that science, experience, and revelation agree that liquor and tobacco are not good for man. Let me specify a little.

INJURIOUS EFFECTS OF TOBACCO

Concerning the use of tobacco, it affects injuriously the heart and circulatory system, the lungs and respiratory system, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to diseases of various kinds. Recently there came from the press a new book relative to tobacco and its effects written by Dr. Frank Leighton Wood, entitled *What You Should Know About Tobacco*. Dr. Irving Fisher of Yale University wrote a foreword for the book in which he said:

The tobacco problem has for years engaged my attention, both as to its economic and hygienic aspects. As treasurer of the Committee for the Scientific Study of the Tobacco Problem and as chairman of the Hygienic Reference Board of the Life Extension Institute, which has contributed more perhaps than any other agency toward solving the basic problem of tobacco, I have had unusual opportunities to become familiar with this many-sided problem. . . . The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tight-rope walking, a rifle score, bombing the Reich, writing, speaking, singing,

acting, performing on a violin, piano, or typewriter, attainment of health, strength, endurance, working power, beauty, glamor, or any other excellence on which men and women set their hearts. Prize fighters and acrobats know this. It is time that those ambitious in all other lines of work should learn it.

Relative to the effect on the muscular system I give this illustration found in the 1938 edition of the standard book *How to Live* by Fisher and Emerson:

Some years ago Dr. W. P. Lombard, professor of physiology in the University of Michigan, conducted a series of observations for the purpose of determining the influence of smoking upon muscular work. He reported: "The record of these successive observations shows that the effects of one cigar of moderate strength was to lessen the work of which the subject was capable from seventy-five foot-pounds to fifteen foot-pounds, the number of times that the weight could be lifted being reduced from eighty-six to twelve—over eighty percent. These figures indicate how seriously tobacco cuts down one's strength and endurance!"

In his book, after pointing out many deleterious effects of the use of tobacco, Dr. Wood says:

There is an aspect of the tobacco habit which, to some, is more important than its effect on life itself. A large number of people, including many doctors, are quite indifferent concerning their health or the possibility of dying prematurely. When confronted with facts concerning the life-shortening effects of tobacco or other habit-forming drugs, they may accept them but, in a spirit of bravado, may add that they would rather live their fifty years than exist for one hundred. In saying this they assume that the smoker lives a more happy, contented, and useful life than the nonsmoker. But does he? In the following chapters we shall show that, on the average, not only does the smoker die at a much earlier age than the nonsmoker but that he is more often afflicted with painful and disabling diseases of long duration and that in addition to this, he experiences various minor ills, such as annoying coughs, hoarseness, rawness of the throat, heartburn, shortness of breath, and many other disagreeable symptoms or diseases which are peculiar to those who use tobacco in any form. We shall show that he cannot excel in sports, as most people already know; that he will be handicapped in acquiring an education and for this reason may be likewise handicapped in satisfying his other aspirations in life. We shall show that even his character may be unfavorably affected. . . . We shall show that girls and boys and men and women who begin to smoke with the avowed intention of smoking in moderation and quitting the habit when they find that it is becoming harmful to them, nearly always smoke to a great excess and seldom quit the habit. No one can be at his best if he uses tobacco any more than the boxer, the runner, or the ball player can, for the use of this drug interferes with the blood supply, not only of the heart muscles but of every organ and part of the body, including the brain, the liver, the stomach, and the reproductive organs, as we shall show.

The use of tobacco shortens life. This fact was demonstrated satisfactorily to the whole scientific world on the appearance of a report by Dr. Raymond Pearl of Johns Hopkins University, published in the journal *Science*, March 4, 1938. Dr. Pearl and his associates made complete life tables on 6,813 white men between the ages of

thirty to seventy. He divided this group into three—2,095 nonusers of tobacco; 2,814 moderate smokers; 1,905 heavy smokers. He found that between the ages of thirty and seventy the heavy smoker died, on an average, ten years younger than nonsmokers; that moderate smokers, on an average, also died from one to five years sooner. And as I have already quoted, smokers are less free from bodily ailments than are nonsmokers. So I repeat, the fact is that smokers die earlier than nonsmokers.

May I quote a few words from the late Dr. A. L. Warner, who devoted a long life to the study of the evil effects upon the mind, body, and character of tobacco and was widely known for his writings on the subject? He wrote:

A large majority of the young men of the United States have used tobacco. We are breeding a race of tobacco degenerates. The children inherit the narcotic craving from tobacco-using ancestors, making them as they grow older, easy addicts to tobacco, liquor, and other dope. Juvenile crime, vice, and degeneracy, steadily increase with the increased use of tobacco. The average age of crime in the United States has come down in sixteen years from age twenty-eight to nineteen.

Extremely regrettable as it is, young women in the last few years have taken up smoking and the habit is rapidly growing among them. From an article written by Alonzo L. Baker, associate editor of the magazine *Good Health*, and entitled "Should Women Smoke?" I make a few quotations as follows:

Here are two facts that should be borne in mind by every girl and woman in America:

1. Tobacco harms women more physically than it does men.
2. Tobacco does more damage to the race through mothers than through fathers.

Naming some bad effects, he continues:

A vital question is the effect of tobacco in pregnancy. These two facts are indisputable: (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk. In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotineized before and after birth. . . . The smoking habit has become widespread among women of recent years only in America. Preliminary reports . . . thus far made indicate that the number of stillbirths and premature children born to habitually smoking mothers is markedly higher than for mothers who are abstainers from tobacco. . . . Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body.

Dr. D. H. Kress, another well-known objector to smoking, wrote on this particular point saying:

For both man and wife to be addicted to smoke inhalation is destructive of everything that is good. Children born to such a pair had better

never been born; . . . anything that is injurious to the child after its birth is equally injurious to it before its birth when indulged in by the pregnant mother.

United States Surgeon General Hugh S. Cummings once wrote:

When women generally contract the smoking habit (as they are now doing) the entire nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man.

President Charles W. Eliot of Harvard University once in talking to his freshman class on the subject of tobacco gave the following advice:

My dear freshmen, I want you to remember that tobacco in any form destroys the brain, and you have none to spare.

ALCOHOL A CURSE

Time will not permit my saying much relative to liquor. It is perhaps unnecessary to do so since the effects of drinking are more or less widely known. However, I ask your indulgence while I give two or three quotations from keen observers. *The Journal of the American Medical Association* said:

Alcohol is a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity, it is a poison. Plainly the quantity cannot effect its chemical constitution.

And from the eloquent pen of the late keen-minded Robert G. Ingersoll, who knew how to describe alcohol in all its hellish effects on humanity, I give the following:

Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. It suggests the lie and countenances the liar, condones the thief, and esteems the blasphemer. It violates obligation, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the patricidal ax.

Alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, nurses perversity, defiles the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and, with the malevolence of a fiend, calmly surveys the frightful desolation, and reveling in havoc, poisons felicity, destroys peace and ruins morals, wipes out national honor, curses the world, and laughs at the ruin it has wrought. It does that and more. It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy.

And from the inspired voice of the Church—that of the First Presidency—the following was said three years ago in this conference:

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns consciousness, it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

Yes, in accordance with the divine will, the Church stands absolutely and continuously opposed to smoking and to the consumption of all kinds of alcoholic beverages. It persistently calls to its members and to all others to abstain from the use of these body, mind, and soul destroying poisons. May the Lord give us all the desire and the strength to do so, I pray in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I pray that while I stand before you I may be guided by the Holy Spirit in all that I say.

A SOLEMN ASSEMBLY

Two days ago, at the first session of this conference, the people present were organized into a sacred, solemn assembly. The men holding the priesthood were placed in groups, according to their offices in the priesthood. The women and those not holding the priesthood were placed in another group. Then, before the people assembled, were presented the Authorities of the Church, the General Authorities. The President of the Church, his two Counselors, the president of the Council of the Twelve, and the Patriarch to the Church were voted on successively by these different groups, and the Council of the Twelve as a group was voted on likewise.

It was an impressive hour, such as seldom comes to the Church. It was only the second time that I had been at such a gathering. This method of voting, this procedure, was known by our fathers in this dispensation. It was known by those of other dispensations, and undoubtedly is patterned after the order in the courts of heaven. It has profound meaning, much more than we can begin to discuss this morning when there is much to be done.

Among other things, at that meeting, we sustained George Albert Smith as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. That word, "revelator," has remained in my mind as I am sure it has in the minds of many who were here on that occasion. It implies many things. It implies, as we know, we Latter-day Saints, that God is still speaking to his children, and that revelation, continuous revelation, is a vitalizing, life-giving element of the gospel of Jesus Christ. It is the principle which distinguishes us from many other groups of believers; it is the principle that gives us the strength and power to accomplish the work which may

be placed upon us from time to time. It means that God, our Father in heaven, is still watchful over his children placed here upon earth; that in this changing day, he has not closed the Book of Revelation. His voice is still heard, and as new problems arise, he speaks, as we may need his help.

REVELATION THE FOUNDATION OF THE CHURCH

This Church was founded in revelation. It was born in revelation. Upon his knees, the Prophet Joseph Smith, just a lad, lay in the grove and prayed for light, and light came. In that light stood the Father and the Son who gave him information and commissioned him with respect to the work he was to do. Later on, through the process of revelation, by the operation of that principle, the Book of Mormon came into existence, and revelation followed revelation until we have a sound foundation on which to build throughout the ages to come. We believe in revelation, in continuous revelation. That, as a people, we must never forget.

When the Church was organized, on April 6, 1830, Joseph Smith was chosen President, the first President of this Church. On that day, before the day was over, the Lord gave a revelation that relates to what we did two days ago. I believe the words of God, then spoken, may be applied from generation to generation for our good. If he has given us a man to stand as the mouthpiece of God, a revelator, there must be some obligation resting upon us as members of the Church of Christ. This is in part what the Lord said on that day:

Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. (D. & C. 21:1.)

And then comes the admonition to us, our own obligation:

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word, [the word of the president of the Church], ye shall receive, as if from mine own mouth, in all patience and faith. D. & C. 21:4-5.)

Now, we covenanted two days ago to sustain George Albert Smith as President of the Church. Let us not forget the obligation placed upon us by the Lord with respect to him and our own covenant.

Not only did the Lord say this, in this very interesting and important revelation, but he pointed out the common cause for apostasy, the common cause for falling away from the truth. He said:

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:6.)

In other words, if we violate our covenant and fail to recognize the leadership of him who is called to be the President of the Church and God's prophet, the gates of hell may prevail against us. Too often, I am sorry to say, they have done so.

But he will give us strength, if we seek it, for later on the Lord says:

For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

This is found in section twenty-one of the Doctrine and Covenants.

Some would say, reading these words, "Why this is just plain autocracy." They would say that it takes away from us our free agency if by sustaining a man we accept his words as if they were from God. That is not quite so, the gift of free agency is never taken from man. Moreover, the doctrine of this Church is that every man and woman, in his or her respective field, may receive revelation from Almighty God. This is a Church of revelation and revelation is not limited to one man alone. One man is called to speak for the Church. I have my problems from day to day, and I have equal right with him to call upon God for help in the problems of my day. By the spirit of revelation we accept the guidance of the revelator. That is always understood. The principle of revelation, that God still speaks, that he has not forgotten us, gives full freedom to act intelligently. If that were understood by the world, the peace spoken of here this morning would soon come. But, men depend upon themselves. They fail to call upon God. They fail to listen to his words, and floods of hate and discontent and evil stalk the world. We have had the experience of war the last few years; we know what it means when men try to depend upon themselves and their own power.

Every person may receive inspiration or revelation. The stake presidents have the right, in their positions, to ask for revelations from God, the bishops, in their positions; the housewives, in their daily tasks can claim real help from God, provided, of course, that they are sensitive to such help, provided that they are able to hear the voice of God.

When God speaks, some of us fail so to live as to understand the message that comes from eternity. I know some people say, "Well, how can I so conduct my life as to be responsive to the messages from the unseen world?"

There is an old illustration, a high school illustration, that bears on this subject. We may take a rod of soft iron, and place it with some iron filings, without apparently causing any change; the rod is not magnetic; but if we wrap that rod of iron with a wire carrying an electric current, it becomes a magnet. Though the rod has not changed, in shape and width and length, it has undergone a deep change. It

has become changed so that it attracts iron filings or whatever else is subject to magnetic action. Just so, if we, men and women, could wrap ourselves in obedience to God's law, live as we should live, a wonderful change is effected in us, and we, too, can then hear the messages of the unseen world. The principle of revelation and fitness for revelation, should be remembered by all of our people, by you, by me, and by all of us.

A SURE GUIDE

There is another thing to be remembered. How can I, a poor human being, distinguish between an impression from God and an impression from an evil source. The devil is always ready to deceive us. You heard Brother Petersen's remarks yesterday recounting a dozen or so of the devices the devil uses in this day to mislead humanity. The test of truth, given us is very simple, easily understood. When an impression comes, call it inspiration or revelation, compare it with the words that issue from the mouth of the prophet who stands at the head of the Church. Then, if your impression is in harmony with his expressed words, it is from God. If it runs counter to the prophet's teachings, your impression is from an evil source.

The Lord wants to speak to us; he wants to guide us. He wants us to hear. His Holy Spirit permeates the universe, touches every heart, and if it is permitted, will carry messages to us from the throne of God. The manner of our lives will help us to receive such messages and to distinguish between those that may come from God and those that come from the evil one.

This Church lives and moves and has its being in revelation—continuous revelation. May we remember our relationship to the living prophet, as we recall the great events of two days ago. God bless us and be with us, and magnify us in our labors, that we may stand as a light before the nations, I pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

What a comfort it would have been if I had known last Saturday that I was not going to have any more time than has been allotted to me.

SUSTAINING THE PRESIDENT OF THE CHURCH

I have climbed this stairway for fourteen years, and I find it gets no shorter. I used to look into the sympathetic eyes of my father and gain support, and then into the eyes of my uncle, the President of the Church, where I found it. I still look into the eyes of the men who occupy these seats and feel a sympathy, a strength, and a support. My testimony is that it comes from the Spirit of God.

For the first time I have witnessed the inauguration of a Presi-

dent of the Church, and have pledged him my support. I pray that God will make me equal to that pledge. I do not expect him to do his work in exactly the same way as his predecessors have, and I hope that I will not judge him by the yardsticks which they left behind. I grant him the privilege to move in his office as he is inspired by the Spirit of God, and hope that I may have the strength always to support and sustain him, that I may see in the policies which he initiates the advance of the kingdom of God.

I once asked one of my friends what would happen if the President of the Church should die unexpectedly, and he said, "Nothing. It will go right forward." And contrary to the expectations of many people in the Church, this transition has been made with absolute smoothness and without friction so far as I have been able to observe. It is a great and lasting testimony to me.

THE CHURCH GIVEN STRENGTH TO CARRY ON

The gospel of Jesus Christ is the plan of life and salvation. It applies while we are here as well as after we shall leave this sphere. It is based on the correct principles that should govern the lives of men. It is the statement of those principles. The Church of God is the vehicle destined to carry into the lives of the people those principles and develop the people to eternal joy and happiness. It would be a sad commentary if this Church should not be so constructed that it could carry on from age to age and meet its opportunity. It has done so in the past. I have seen it work, myself, over a number of years.

There came a time when it moved the people into a desolate region without any opportunity whatsoever, so far as the world thought, and we saw it develop an organization which conquered an arid land, which established principles of right living, and which developed the country and brought distinction to its people. The Church is properly formed; it meets its opportunity.

It teaches us to till the soil. It teaches us cooperative effort. It teaches us the value of education, and sends us on to unlimited efforts in that direction. It meets all the exigencies of life. The Church is a virile, strong, true organization. My worry is not as to the Church so much as to how I shall serve it. If I can serve it faithfully and well, I shall be fortunate.

I pray that God may give me the strength and the power to do it, to hold up the hands of these men who stand at its head, and as I go throughout the Church ministering to the people, that I may be able to carry to them the gospel of love, and sympathy, and true fellowship; in other words, that I may be true to the charge that has been given to me, and if God will give me that power, then I shall be happy. And what I pray for myself, I pray for all of you who are here, evidencing by your presence that you desire to do the same thing. God bless us all, I ask, in the name of Jesus. Amen.

President George Albert Smith:

Brother Richard E. Folland or William W. Seegmiller, if either one is here, will please come forward. I would like to explain to you, my brethren and sisters, that these men have given years of their lives in the missionary field, but we are so crowded for time at this Conference, it is not always possible to hear from them. Brother Seegmiller has filled a long term in the missionary field. His last mission was in Brazil. Brother Seegmiller will now address us.

ELDER WM. W. SEEGMILLER*Former President of the Brazilian Mission*

I am one of the derelict to whom Elder Thomas E. McKay referred when he inferred that some of the mission presidents in reporting their labors to the Quorum of the Twelve, did not pay due recognition and homage to the services of their wives. In a spirit of penitence I now undertake to make proper restitution.

The other day I was seeking the home of a returned Brazilian missionary. I found the number and rang the bell. A lady came to the door with that indifferent expression on her face—you know what I mean. (laughter) I said: "I am President Seegmiller of the Brazilian Mission." She said: "Oh, President Seegmiller, our son loves you so much, especially Sister Seegmiller." (laughter) There are parents of 500 missionaries who feel the same way. So it seems to me that my puny efforts at expressing my appreciation of my missionary companion are all unnecessary.

Brazil is a great country, an undeveloped country, resources everywhere untouched, the greatest iron deposit in all the world, a mountain of iron such as the Wasatch Mountains, rich from top to bottom in iron. It can be hauled to the smelter without mining, just pick up the rocks, blast them down and take them, but it is undeveloped. The deepest gold mine in the world,—So I will not be misunderstood again, not the richest—is in Brazil. The great Doce River Valley which furnishes quantities of water for irrigation and hydro-electric power where five million people could make their homes and be prosperous, lies untouched. American engineers have surveyed it. It seems that the day of its development approaches.

The Brazilian people are kind; they are friendly to the United States. When I was ready to go to Brazil a friend of mine said: "Don't forget that the people of Brazil hate North Americans." I testify that that is not true. People of Brazil love to refer to Uncle Sam as Santa Claus, and maybe it is a good thing for us to be Santa Claus to that great people.

When I was set apart for my mission, President Clark said: "Now, Brother Seegmiller, cultivate patience." And in a few moments he said again: "Do not forget to be patient." And after a line or two he said: "Please remember, Brother Seegmiller, with all

your kindly disposition, you must cultivate patience." I did not realize fully what that meant until I became better acquainted with Latin America, and oh how I needed patience! I have now come from the "land of tomorrow" I hope with more patience, because every time I tried to get anybody to do anything they said *amanha*, and so now that I have come back to the country of today, I hope I have not so much patience that I shall always say *amanha*.

When President McKay told me that I was to evacuate the missionaries from the Brazilian Mission, I said: "What will we do then?" He said: "Just do your best." I said: "I do not know the Portuguese language." He said: "That isn't what we are sending you down there for." After a few more questions I realized again, as I have many times, that I was expected to assume my own responsibility, as you are, and to do the best I could. Well, of course we profess to do our best.

The day came when all the missionaries were evacuated and we went with our son and the last missionary to Rio de Janeiro to bid them good-bye. Sunday before they left, they baptized some people, and among them a man named Claudio and his wife Mary. In that last meeting before we took them to Rio de Janeiro, I could hear the members whispering in Portuguese and German, "Well, it is too bad we cannot hold services any more. President Seegmiller cannot stay here all the time." So I told them: "Services will be held as usual every Sunday." After I had said that I just wondered how, and I had already written to the First Presidency and told them that there was no prospect for presidency in the Brazilian Mission, there was no prospect for priesthood.

But we came back from Rio the next Sunday and I asked the Saints: "Will you sustain Brother Claudio, who was baptized last Sunday, to be ordained as an elder?" They did. I said: "Now, will you sustain him as president of the Sao Paulo Branch?"—the most important branch in the Brazilian Mission. They sustained him.

I ordained him an elder and set him apart as president of the Sao Paulo Branch and said: "Now, Claudio, select your counselors; that is your privilege." He said: "I select Jorge Vasaliedes for my first counselor," who had been baptized just a few weeks. And then he said: "I select Reuben Pellegrine for my second counselor." He had been baptized longer. So I ordained them elders and set them apart to their respective positions, and the branch was organized.

We did this throughout the Brazilian Mission. After this was done I felt justly ashamed of myself for having written to the First Presidency and said: "There is no opportunity for presidency and priesthood in Brazil. We have no men. The few we have are not worthy." I forgot, as you forget, that God is at the helm, that all things under his direction are possible, and this work has been set up never again to be torn down or given to another people. I hope I shall remember that so that if ever again I shall be called to a position of presidency, I will remember that I am never alone. Sister

Seegmiller and I were more than eighteen months alone in the Brazilian Mission—I mean no members of our family and no regular missionaries. But we were not at all alone in the true sense of the word. We would have remained there indefinitely and been happy had we not been called home by the same authority that called us there. But after the shock of reading that letter of release had cooled off, we paraphrased the song of Brother Ballard and said in our hearts: "We'll come where you want us to come."

Notwithstanding the many friends we have in Brazil, and notwithstanding the great love we have for them and they for us, Brigham was right when he said: "This is the Place!" This is our home. There is no place like our own dear home. I wonder if we fully appreciate this fact. I read in magazines where young men are encouraged to go to Latin America. I have read in magazines where the wonders and opportunities of Brazil have been extolled and young men advised to go there. Now, my brethren, you younger brethren of mine, I advise you quite to the contrary unless you are called there, and then go with a heart full of love and patience. But in the organization of the Church of Jesus Christ among our people in this country is the best place for my boys, and I know it. There are good people everywhere. I love the Latin Americans. I remember when President McKay called me down to his office soon after we returned from Denver and he said: "President Seegmiller, have you any prejudice against the Latin American people?" I said, "No, I do not know anything about them." I did not even know that Portuguese was the language of Brazil. Did you? I do not know much about Brazil yet. I was almost totally ignorant about our Latin American friends, but I know something about them now, and I know that there in Brazil, with all the immorality, with all the sexual degradation, there are men and women who have resisted, they are pure and true, they are honorable and worthy, and we are sent out to find them, and not only to find them but to warn all others, and we have found many of them.

We have only 417 members in that great nation of over forty million people, and that was our mission, all of Brazil. I remember when we arrived in Rio de Janeiro my predecessor was expected by the First Presidency to be there, and Brother Murdock had advised him to be there with money when we arrived, because we did not have any. We were in Miami so long our hotel bill was \$350, and we three got on the plane with \$20 in our pockets, and they advised the president to be there with money. He was not. The missionaries there were detained, and the president's wife, and I said: "Have all of you together got the equivalent of \$9.00?" They did not have. I said: "I have a legal paper in my office written in English, which was given me by the court that says if I enter Brazil without paying \$9.00 in school tax, I will be incarcerated. Now you had better rustle me \$9.00." They could not. I said: "Well, we will go through the gates and see what happens." Nothing happened; it never has hap-

pened. So we went on about our business. I said: "Now I would like to stay here tonight with these missionaries." But the good sister said, "No, we have your reservations for Sao Paulo, and we must go." We got on the train, and oh, what a train! We rode all night. The next day when we arrived at the mission home, we said: "We will have a bath and a rest." And she said, "No, we have your reservations for Porto Alegre, the last city before the border of Argentina and Brazil."

We were on that train—or was it a train?—for three days and four nights without getting off. And then we took a bus up the Atlantic coast for three days and nights with the waves of the Atlantic going through the wheels of the old shattered bus, and it was packed so firmly in the aisle and everywhere else with people that there was no chance to fall out, we just sat there. (laughter)

When we got to the mission home, I said to my predecessor: "That is the last time."

He said: "What do you mean?"

I said: "I will never take a train or a bus on this trip again."

He said: "How will you do it?"

"The Pan-American World Airways, I notice, have airports all along the line. That is how I will travel."

He said: "Just wait and see what the First Presidency says to you about that."

I said: "I have been working under their direction for many years and they have never reprimanded me very seriously yet."

So we traveled by air for three years and a half and came home the same way. God was with us and we were safe always.

I know that the Gospel of Jesus Christ is true. I doubt it not. I hope that we shall have strength of character to serve him all our days because I know that if we do, he will be with us even to the end of the earth, in the name of Jesus Christ. Amen.

President George Albert Smith:

You have just listened to President William W. Seegmiller, former president of the Brazilian Mission, who has represented both himself and his wife before this great audience. I would like to have the privilege of telling Brother Seegmiller that the missionaries are not the only ones who think he has a fine wife. I would like to say of them that they do the finest team work in the missionary field that anybody can find. They do great missionary work.

We will now conclude this morning's session by listening to the incomparable choir and organ rendering, "The Heavens Are Telling." Brother J. Spencer Cornwall is the director and Alexander Schreiner is the organist.

The closing prayer will be offered by President Harold B. Morris of the Deseret Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. The afternoon session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

Again, let us caution you when you go out into the streets, be careful and do not run over one of those automobiles.

The Choir sang an anthem, "The Heavens are Telling," after which the closing prayer was offered by President Harold R. Morris of the Deseret Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon at 2 o'clock p.m.

President George Albert Smith:

This is the seventh and closing session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. There is an overflow meeting in the Assembly Hall and there are many people on the grounds outside unable to find seats in either building. This building is packed again to suffocation.

There are on the stand this afternoon all the General Authorities of the Church.

The proceedings this afternoon will be broadcast over KSL, Salt Lake City, and KSUB, Cedar City.

The singing will be by the Tabernacle Choir. Elder J. Spencer Cornwall is the director, and Frank W. Asper is the organist.

The first hymn will be, "Lend Thine Ear To My Prayer," by Archangelsky.

The opening prayer will be offered by President Paul R. Wynn of the Oneida Stake.

The Tabernacle Choir sang, "Lend Thine Ear to My Prayer," by Archangelsky.

President Paul R. Wynn of the Oneida Stake offered the opening prayer.

An anthem, "O Praise Ye God," by Tschaikowsky, was sung by the Choir.

ELDER SPENCER W. KIMBALL
of the Council of the Twelve Apostles

Thus saith the Lord:

And it is my purpose to provide for my saints, for all things are

mine. But it must needs be done in mine own way. . . . Thus saith the Lord. (D. & C. 104:15-16.)

Two years ago today I began my official work in this capacity. They have been two years of great joy and happiness for me. It has been my privilege to go throughout the Church and to have that incomparable opportunity of entering the homes and lives of the people.

"IN MINE OWN WAY"

In these two years I have seen a great drama played before my eyes. The title of the drama is: "In Mine Own Way." The stage is the earth; the scenery consists of the mountains and plains, the streams and oceans, the forests and deserts; its actors are the people, the sons and daughters of God.

A TYPICAL "HOME NIGHT"

The curtain rises on the first act, showing a world of night life with its theaters, banquets, and night clubs. Throngs of people have left homes and firesides seeking diversion in commercial amusement and riotous living, but off in one corner of this huge stage I see a modest home in which a family is assembled. It is a family of five. They are having a typical Latter-day Saint home evening. Little Grace is taking her turn tonight. She has arranged the program and is conducting. All of the family sing the song "Love At Home." The father tells a story from the Bible; then little Jimmy, just starting out with his violin, plays a simple little tune. Little Grace sings: "Jesus Wants Me for a Sunbeam." And then the little three-year-old, unable to do anything else, turns somersaults to entertain the group. Some games are played and the mother serves the refreshments, which tonight happens to be popcorn. I see them now at the close of a perfect home evening, kneeling all together in prayer as they retire. And I seem to hear the voice of God saying:

And parents . . . shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

BLESSINGS THROUGH FAITHFULNESS

The scene is changed. The setting this time is a world of selfishness, of overspending, of debt, of grasping humans accumulating the things of the world. There is one spot on this huge stage that arrests my attention. I see a young family, the father of which is still in his twenties. The lovely home is bright and resounds with children's voices and beyond the walls of its loveliness, I see prosperous mercantile establishments owned by him. His conference visitor is talking to him, commending him for his faithfulness in the payment of his tithing which he has paid on his prosperity. And then I hear this young, devout Latter-day Saint say: "I deserve no

commendation. I am doing only my duty and my privilege. When I came home from my mission, wholly without funds or program, I knelt and asked for the blessings of the Lord, and I promised him that I would give him not only the tenth of my increase, but all that I possessed and accumulated would be his for his work and at the call of his servants, the Authorities of his Church."

As that scene closes I reflect again upon the title of the drama, "But it must needs be done in mine own way."

MISSIONARY WORK GOING FORWARD

The curtain is parted again and I see a discordant world, full of hate and envy, insincerity and frustration. Some are seeking righteousness but great numbers are satisfied to "eat, drink, and be merry" and let the world go merrily on in its sin. Then at one side of the great stage, I see the membership of the Church of Jesus Christ of Latter-day Saints in all its activities, including its missionary work. I see, going forth from the wards, great numbers of messengers of peace, giving the gospel to a world freely. An old couple, arranging their affairs, are gathering together the funds which they have earned and saved from their poultry farm throughout a period of years. They are leaving their home for the mission field. In another part of the stage is a group of missionaries coming into the rooms of the General Authorities to be set apart for their missions. In one room is a father with his young daughter. He is a patriarch and though many are his years, light is his heart. And after the girl has been set apart, her proud father whispers to the General Authority as they go out of the room, "Maybe you would be interested to know that this is my eleventh missionary to go into the mission field. It isn't a sacrifice," he quickly adds, "Every one of those missionaries has brought a blessing to our home. And I have three more children yet to go." The gospel preached in the Lord's own way without price or compensation! And I seem to hear the Lord's comment:

... freely ye have received, freely give. As my Father hath sent me even so send I you. (Matthew 10:8, John 20:21.)

A STRONG CONTRAST

Another curtain. The scene this time is of the workers of the world, cursing in their labor; youth who use irreverently the name of Deity in their games and sports, and socialites indulging in vulgar and obscene stories in their parties. In contrast is presented a group of fourteen men on the Weber River. They are stake authorities spending a night and a day in the canyon. They are hiking, pitching horseshoes, playing volley ball, "swapping" stories through the afternoon, and in the evening they gather together to eat, and then to spend hours exchanging experiences and in solemn worship around the fireplace. As the men retire one of the number

whispers to a companion, "Do you realize that through this long day and evening fourteen prominent men were together but never once was the name of Deity used improperly, nor a single story related that had even a shady background?" And as that scene closes I find myself thinking: "What a sweet and abundant life a Latter-day Saint may have," and I remember the words of Paul:

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; . . . (Titus 1:15.)

HELP IN TIME OF NEED

Another scene: I see a world of people confused with social problems, "each for himself and the devil take the hindmost." There is evidence of riches and poverty, luxury and want; and then within this world of selfishness there is presented a scene of devastation where floods in their fury had played havoc with many homes, and here are fifteen hundred members of the priesthood of the Church with their sleeves rolled up, with their boots on, digging filth and debris from mud-filled basements resulting from a terrible storm that damaged homes and destroyed valuable possessions of the people. I see other floods where crops were washed away, animals drowned, farms gutted, and adobe homes melted by a raging river. I see the people from neighboring wards and stakes come to the rescue—with food, bedding, clothing for the needy; scores of truckloads of hay and grain for livestock; wire and posts for fencing; cash for leveling the farms, and building materials for dwellings for the homeless.

And I see priesthood quorums with saw and hammer, building homes for members in distress.

And I thank the Lord for a people who follow the injunction: "Love thy neighbor as thyself," and, the family enters the newly constructed home, I seem to hear the Master say:

. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

TWO WAYS OF SPENDING THE SABBATH

The curtain rises again on a Sabbath day—church bells are ringing. The populace, however, seems motivated by the spirit of "holiday" rather than "Holy Day." All over this great stage on the Lord's day people are picnicking in the canyon, men are in the fields doing their work; hunters and fishermen are in the mountains; men and women and children are in long queues before picture houses, ball games and rodeos. But off in another little corner in this great stage there is a sacrament meeting in progress. The meetinghouse is filled with worshiping people keeping holy the Sabbath day. The bishop is conducting, and down in the congregation, in one side pew is a family of six—a young couple with four children under

twelve. And then at the conclusion of the meeting it seems the bishop is commending the young parents for their faithfulness, and the father of this little brood says: "We are happy to come to sacrament meeting each Sabbath. It is a privilege to worship. We always like to come together as a family. Our life would not be complete if our play, our work, and our worship were not all together." And I was grateful for the many who worship on the Lord's day, and I seem to see Moses coming down from Mount Sinai with the plates on which was engraved:

Remember the sabbath day, to keep it holy. (Exodus 20:8.)

THE LAW OF CHASTITY

And then the scene changes again, and I see a world of sin. Here are displayed the hellholes of vice and crime. Here are the divorce courts and people filing in and out, notables many times divorced but unashamed. Homes are broken and children divided, and I hear someone say that ninety percent of all the divorces that break up these homes are caused by the sin of adultery, and that a staggering percentage of the people on this stage are immoral and unrepentant. Backstage is a small picture in contrast. Here is a community of about four hundred Latter-day Saints far away in the southland. A physician-surgeon, not a member of the Church, is telling his friend: "Now I've finished five years of practice in this little community of Mormons. Oh, the Mormons are not perfect but a pretty good sort though. I have attended them in their child-births, in their operations, and in all of their ailments, and after five years I have yet to find the first case of social disease among them." And I seem to hear the warning of Paul, heeded by these Latter-day Saints:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Here is the law of chastity lived "in mine own way."

TWO MARRIAGE SCENES

Another scene is presented. It is a world parading in pomp and show, in display and pretense. Upstage I see a minister standing before a young couple, all elegantly dressed. And I see the best man, ladies in waiting, the ring bearer, many actors with parts prepared and gowns that are gorgeous. Large groups of people are on either side of the aisle with curious expectant faces. And then it seems that I see in another small corner of this huge stage, a young girl and her mother talking quietly together in their home. I hear the daughter saying: "You have been a sweet mother to me. I am grateful for your teaching me the beauty and importance of a temple

marriage. I saw Betty's spectacular wedding with all of its flowers, costly gowns, and expensive appointments. I felt the labored formality of it all, the gasps of the curious onlookers. Mother, I desire a sweet, simple temple marriage; I want no rice, no old shoes, no wild demonstration. I want no pageantry no matter how colorful—marriage to me is a holy ordinance. What I would like would be for John and me to go through the sweet holy rites of the temple with just my folks and his, and a few intimate friends, where all is white and calm and beautiful and serene. Mother, I want no one unsympathetic to be present and nothing to be done which, in any sense, will mar the solemnity of that sacred occasion. This is a time when I want no hilarity, no crude or vulgar jokes. And as we walk out together, united for time and eternity, I want us to face the world with our minds and hearts still on that same high plane we found in the sealing room of the temple. I want us always to retain that sweet spirit of prayer and worship and peace. Thank you, Mother, I want to be married in the Lord's own way."

And as the curtain closes I stand in contemplation — grateful and happy that in the drama of life on the great world stage there are here and there episodes of contrasting brilliance and beauty which show the way to live the commandments of God in his own way.

My brothers and sisters, let us be true devoted Latter-day Saints. Let us love the Lord and our fellow men and live the commandments of God that we may have a full and abundant life leading to exaltation, I pray, in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

In harmony with what has been said in this conference, about supporting the new President of the Church, I want to pledge to President George Albert Smith here before all of you, that I have every intention of rendering to him the same kind of loyalty that I gave our late departed great President, Heber J. Grant, whom I loved as I have loved few men.

In speaking of President Grant, I want to express my regret also for the loss which the Church has sustained since last conference in the passing of his son-in-law, Robert L. Judd, who rendered such yeoman service in the welfare work.

TESTIMONY COMES THROUGH SERVICE

The welfare program of the Church is very dear to me, and with the help of the spirit of the Lord, for which I pray, I want to say a word about it.

You are witnesses that when, with all your hearts, you work at a Church assignment, the Lord gives you a testimony that it is of him, and you have joy and satisfaction therein. That is the way it is

with me in the welfare work, which now for four years has been one of my major assignments.

During the weeks following April conference, 1941, while I was wondering what I would be asked to do as an Assistant to the Council of the Twelve, my wife said that she believed she could guess, and of course, she did guess, many times. Once she said, "I think they will ask you to help Brother Lee in the welfare work." and I replied, "Oh, my goodness, I hope not! There is nothing for which I am less qualified."

Well, in a few days I received a letter from the First Presidency, appointing me assistant managing director of the Church welfare plan, "to labor under the advice and direction of Elder Lee and the General Committee." Within sixty days I closed up my personal affairs, and went to work in earnest on this new assignment. I read and studied everything the brethren had said about it. I asked members of the General Committee and office staff hundreds of questions. I fasted often over an extended period, and prayed humbly for an understanding of the welfare plan. Twice I traveled through the Church into practically every stake and saw the welfare projects in operation.

I believe I have heard almost all the objections which have been raised against it, and also the labored arguments in justification for not living it. As I have listened to these objections and arguments, I have been painfully aware of the dull spirit in which they have been urged. All over the Church, on the other hand, and this is the thing which has encouraged me, I have seen the sparkle in the eyes, the spring in the steps, and felt the joy in the spirits of those who have tested the plan by the Savior's formula:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

I believe I have made a rather complete study, and I now testify to you that I do know beyond any doubt, by the same power that Peter knew that Jesus was the Christ, that the Church welfare plan in its inception was and now is inspired of the Lord; and that the great principles implemented by it are eternal truths, which the Saints of God must abide if they are to purify and perfect themselves as the Lord has commanded.

Very often in welfare meetings bishops and others are asked what results they expect from the plan. Almost invariably one of the answers is that through it they expect the members of the Church to be fed, housed and clothed, when present sources of supply fail. This is a good answer, and I believe that the truth of it will yet be a demonstrated fact.

SPIRITUAL MEANING IN THE CHURCH WELFARE PLAN

To me, however, Church welfare is more than just a plan to provide for the physical needs of the Saints. I am convinced that in

addition to being a way of economic salvation in the days of necessity, it has deep spiritual significance; and that should other means always be available with which to supply the physical needs of the people, still the welfare plan, or some similar plan sponsored by the Church under the inspiration of the Lord, requiring us to serve and minister to one another in temporal affairs, would be necessary in order to bring us to that oneness, equality, and

... union required by the law of the celestial kingdom. (D. & C. 105:4.)

Unity, above all else, is the one thing characteristic of the Church of Christ. The burden of the Master's great prayer

... in the hour of his approaching death was, that the oneness subsisting between himself and the Father should also subsist between himself and his apostles, and ... between them and all those who should receive the gospel through their teachings. (B. H. Roberts, *The Falling Away*, pp. 1-2.)

The way to this oneness and unity has always been mutual consideration and helpfulness to one another. This the Lord declared to ancient Israel when he said, "thou shalt love thy neighbor as thyself" (Lev. 19:18), and during his earthly ministry he reaffirmed this command as one of the two great requirements upon which hang all the law and the prophets. (Matt. 22:37-39; Mark 12:29-31; Luke 10:27.)

In this dispensation, the Lord has made it clear that loving one's neighbor as oneself includes administering to his temporal needs. He said to the members of the Church before it was a year old:

... be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

And he prefaced this command by calling to their attention the inequality among them in worldly goods. Among other things he said:

... the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. ... Wherefore, hear my voice and follow me, and you shall be a free people ... let every man esteem his brother as himself. ... And again I say unto you, let every man esteem his brother as himself. (D. & C. 38:16, 22, 24-25.)

And then he illustrated the meaning of esteeming one's brother as oneself by a parable in which he disapproved of having one of his sons clothed in robes and given a seat of honor, while another son of equal faithfulness is clothed in rags and given a lesser place. (D. & C. 38:26.) It was against this background of instructions that the Lord gave the command,

... be one; and if ye are not one ye are not mine.

Fourteen months later, he said:

... the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating

and establishing the affairs of the storehouse for the poor of my people,
 . . . for a permanent and everlasting establishment and order unto my
 church. (D. & C. 78:3-4.)

Through this organization a certain equality in earthly things was to be obtained in order that the Saints might be equal in the bonds of heavenly things (D. & C. 78:5), and the Church was to be enabled to stand independent above all other creatures beneath the celestial world. (D. & C. 78:14.)

Keep in mind that this organization was to be built around a storehouse from which the needs of the poor among the Lord's people were to be supplied. Some folk regard this as a menial temporal activity; but the Lord said its purpose was to advance the cause which the saints had espoused for the salvation of men and to the glory of their Father in heaven. (D. & C. 78:4.) He thus associated it with his loftiest endeavor, that of bringing to pass the immortality and the eternal life of man, which he has declared to be his work and his glory. (Moses 1:39.)

Who but the Lord himself could devise a way by which the members of his Church, rich and poor alike, can be so motivated that by the exercise of their own free agency they will administer to each other's needs in such a spirit of love as to move toward these great objectives? No one. And the Lord intended to direct the way, for said he:

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. (D. & C. 104:14-17.)

UNITY REQUIRED OF THE SAINTS

In another revelation the Lord prescribed loyalty to his way as a prerequisite to obtaining a place in the celestial world. (D. & C. 78:7.) Now, my brethren and sisters, when members of the Church, our own fathers, and mothers, brothers and sisters, and children, are provided life's necessities from sources other than those approved by the Lord, it is not being done in his way and does not fulfil the law.

The way prescribed for the Church, when these revelations were given in the early 1830's, was the United Order. The Saints, however, did not prove obedient to the things required at their hands in connection with this order (among other things they did "not impart of their substance, as becometh saints, to the poor and afflicted among them" [D. & C. 105:3]), and were therefore not successful in becoming "united according to the union required by the law of the celestial kingdom." (D. & C. 105:4.) As a consequence, the requirement to practice the United Order was withdrawn from the Church. The

Saints were driven and afflicted, and the redemption of Zion is yet delayed.

To us and for our day, the Lord has given the welfare plan whereby we may demonstrate to him through mutual consideration and helpfulness to one another in temporal things, that we do love our neighbors as ourselves, rich and poor alike, and thereby move toward the equality, oneness, and unity which the Lord requires of us. This plan is not meant for any one class alone. We all need the training it affords. The day for the ushering in of the great millennium approaches, and for that day we must be prepared to live as one in perfect unity. We cannot come suddenly to that happy state. It will take training. By putting the welfare plan fully into operation, we can move forward toward this high objective, and also to the perfection of the welfare program itself, "until it becomes perfect in all respects to the care and blessing of" the Lord's "people," as prayed for by President George Albert Smith in the dedicatory prayer at the Idaho Falls Temple.

May the Lord help us, my brethren and sisters, to understand the great principles underlying the welfare plan and comprehend the full purposes for which it has been given to us, that through living it we may move toward that "union required by the law of the celestial kingdom," I humbly pray in the name of Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

I have felt confident that this time would come. This is a sobering experience, my brothers and sisters. Our great benefactor and leader said at one time regarding this great responsibility: "You cannot hide the heart when the mouth is open. If you want to keep your heart secret, keep your mouth shut." But he also added that when it becomes our duty to talk, we ought to be willing to talk.

QUESTIONS BEING ASKED

I desire to repeat one sentence from the revelation which Brother Romney indicated has already been quoted two or three times in this conference:

And it is my purpose to provide for my saints, for all things are mine. (D. & C. 104:15.)

During recent weeks it has been my pleasure to visit with many young men and some older men, during which time they have asked several questions regarding some of the temporal matters pertaining to the Latter-day Saints. They have asked questions regarding the Church's interest in agriculture and farming. They have commented that they do not hear as much now about these things as was once spoken in the Church. Some of them have suggested that they would like to know whether or not the Church looks with favor on young

men going abroad to various parts of the country to establish themselves in farming and in business, or whether they should remain close to Church headquarters. Others have asked regarding cooperative business enterprises, and other cooperative activities.

I realize, my brethren and sisters, that in discussing temporal matters, the Lord has said:

... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal. . . . (D. & C. 29:34.)

MAN'S PLACE IMPORTANT IN THE WORLD

The objective, of course, is spiritual. We live, however, in a material, physical, temporal world. Man is the center in Mormon philosophy.

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

The earth upon which we live was established for man. The Church is for man, not man for the Church.

We are blind until we see that in the human plan
Nothing is worth the making if it does not make the man.
Why build these cities glorious if man unbuilted go;
In vain we build the world unless the builder also grow.

But to us man is a dual being, temporal and spiritual, and in the early revelations to this people, the Lord took occasion, many times, to give direction and commandment regarding temporal matters. He directed the Saints and the leaders of the Church in the purchase of land and other property; in the construction of temples; even in the establishment of a printing press, and a store, and in the building of a boardinghouse for the "weary traveler." In the great revelation known as the Word of Wisdom, he not only indicated what is good and what is not good for man, but he outlined a plan for the feeding of livestock, which, through more than a hundred years, has gradually been sustained through the scientific investigation of man. Whatever affects human welfare has always been and ever will be the concern of the Church. Our people have always been counseled in temporal affairs.

COOPERATION IMPORTANT IN TEMPORAL MATTERS

I read again recently some of the early discourses of President Brigham Young and other Church leaders as the Saints came into these valleys. The people were truly counseled in temporal affairs. Various types of projects were inaugurated under their direction. They were taught to conserve ranges and forests and to conserve water. They were taught also to conserve food and feed and other materials. They were encouraged in the production of more profitable crops and in more efficient methods of production. They were taught to work together, to cooperate, to sustain each other. Listen to the words of President Young:

Any people who will cooperate on correct principles will increase in material wealth and prosperity. . . . If the people called Latter-day Saints do not become one in temporal things, as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth. This cooperative movement is a stepping stone. We say to the people, take advantage of it, it is your privilege. (*Journal of Discourses* 13:3.)

Later he gave cooperative support to private enterprise and encouraged men to enter private business. Should not the counsel given by President Brigham Young in the early days of the settlement of these valleys be heeded today? The principles of cooperation and working together were used to develop the resources of these valleys and permit people to survive. We need to adopt these same principles, which have been tried and tested by the experience of the last hundred years, to preserve and conserve these resources and to raise our economic standards. I do not mean by this that our people should go out and in every priesthood quorum and in every ward organize cooperative business organizations. A warning has been given, and wisely so, that cooperative enterprises, business cooperatives, require efficient business management and direction. At the same time it is recognized that there is a place for cooperative endeavor, among our agricultural and rural groups particularly, as there is also an opportunity and a place for private enterprise.

ZION EMBRACES ALL OF AMERICA

We live in an area, my brothers and sisters, where we face rather peculiar problems, and to some extent, some limitations. Water is our most limited factor in the agriculture of the area in which the Latter-day Saints are concentrated. The topography of our country presents other serious problems. We have, in many areas where the Latter-day Saints live, a very serious pressure of population on the land. There is a tendency for our farms and farming units to be divided and redivided until many times they have become somewhat uneconomic because of their limited size. Because of this pressure there has been a tendency for many of our young people to go out into other areas where land seems to be more abundant and probably where the opportunities are greater. This is not a thing to be discouraged if they act wisely. All of America is the land of Zion.

I was pleased in visiting the Northwestern States Mission recently to find that many of our young people have gone into that fertile area, have established themselves in agriculture and in business, and are sinking their roots deep, becoming a part of the community life and a support to the branches of which they are loyal members. To me this is a condition that will likely increase as the years pass. As the Church grows and increases in numbers, no one state or area will be able to contain the Latter-day Saints.

ADVICE IN MATTER OF DEBT

There are some things, my brethren and sisters, those who live

in the rural communities particularly, that I would like to call to your attention which I think might be helpful in aiding us to improve the efficiency of our operations. One of them was referred to by Brother Clifford Young in his excellent address yesterday: the matter of debt. We face at the present time a great adjustment period. If history repeats itself, we may expect a declining price level in the case of agricultural products particularly. That will mean that more bushels of wheat, more tons of sugar beets and more farm products generally will be required to pay off a given amount of debt. It is well for Latter-day Saints to make a special effort during this period when prices are relatively high, to reduce our debts to the very minimum in order that we might be prepared to meet the adjustment period as it comes without losing our farms and without making undue sacrifices.

WAYS OF MORE EFFECTIVE FARMING

There are many things that we could do to enlarge our farming units, not only by the acquisition of land, but by the more effective use of irrigation water, much of which is wasted through seepage and excessive irrigation. More acres on given farms can often be brought under irrigation through a wiser and more efficient use of water. We can add intensive units to our farming program without enlarging the area with such units as poultry, livestock feeding, production of truck crops, seed production, new crops, and other things. On many of our farms I believe we could reduce waste areas, corners, fence lines, ditch banks, and yard space.

There is a need to increase forage production to supplement our ranges, which, in many areas, are becoming seriously depleted. We need to use the information which has been developed by the United States Forest Service, by our agricultural colleges, and tested by leading ranchers, to plant improved grasses on our ranges, and thereby increase the number of livestock that can be carried. Many of our communities are built largely on a livestock economy.

Ofttimes the rearrangement of fields and the enlargement of fields, permits the more efficient use of power and heavy, horse-drawn farm machinery, which is a common need on many farms. The use of better breeding stock and better feed and seed will all tend towards a more efficient type of agriculture, a more profitable farming enterprise, and a more satisfactory community life.

We need to work together more than we do. In the joint ownership of heavy equipment such as combines, balers, tractors, drills, and in the cooperative ownership of breeding sires, and in many other ways, we can join together as farmers in our communities in order to make our farming operations more efficient and more effective.

In many areas our system of marketing and distributing our farm products and purchasing farm production supplies needs to be improved. Farmers need to improve their bargaining power. There

is a tendency among many of our people, and not confined alone to our people, to sell their products in rather large quantities at wholesale, and to buy back in small dabs, here and there, their needed supplies at retail prices. As one of our distinguished financiers, Bernard M. Baruch, has said:

The farmer selling in unlimited competition with himself, has been buying at more or less controlled prices from industries which have organized their production and marketing.

We need to improve the distribution of our farm products. That does not mean that in every area we need to organize cooperative associations. There are limitations on these organizations. The need should be determined. Possibly the work is being done efficiently through private channels. We should determine whether or not there is a need for improvement in the marketing and distribution of our products in a given area.

The farm is largely a manufacturing plant where land, labor, fertilizer, supplies, seed, and feed are combined to produce a product for market. It is no easy matter to become an efficient farm operator today.

It is important that we keep our thinking straight, my brothers and sisters. Let us ever keep in mind that all material things are but a means to an end, that the end is spiritual, although the Lord is anxious and willing to bless his people temporally. He has so indicated in many of the revelations. He has pointed out, time and time again, that we should pray over our crops, over our livestock, over our households, our homes, and invoke the Lord's blessings upon our material affairs. And he has promised that he will be there and ready and willing to bless us.

THE SOUNDNESS OF PRINCIPLES OF SELF-HELP

Let us stand together on our own feet. Let us cooperate to accomplish these so-called material objectives. A sound agriculture is vital to the national economy. I like the words of that great Irish pioneer in cooperative effort, Horace Plunket, who labored for many years among the poor, down-ridden farmers of Ireland, when he said:

For the longer I live, the more certain do I become that what the best of governments can do for farmers is of insignificant importance compared with what, by carefully thought out and loyal cooperation, they can do for themselves.

Let us as Latter-day Saints stand on our own feet. Let us not be inclined to run to a paternalistic government for help when every problem arises, but to attack our problems jointly, and through effective cooperative effort, solve our problems at home.

To me one of the greatest bulwarks we have in this country against all the foreign isms, "crackpot" theories, and the unsound social reforms is the people who live on the land, close to the soil.

Dr. Widtsoe emphasized a year ago at our conference the important part which the rural people of America play in the safety and security of this great land. Certainly no group of people in all the world know so well that, "As ye sow, so shall ye reap." And as Brother Widtsoe said in that excellent address, which I commend to you, "A strong rural membership brings safety to the Church, not otherwise obtainable. It is so in the nation."

The principles of self-help are economically, socially, and spiritually sound. The Lord will not do for us what we can and should do for ourselves. But it is his purpose to take care of his Saints. Everything that concerns the economic, social, and spiritual welfare of the human family is and ever will be the concern of the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us with inspiration to guide us in all of our material affairs that we might be successful. And may we ever keep in mind the great objective of life and the purposes of God in establishing us here in the earth, namely, to bring to pass our immortality and eternal life in the celestial kingdom, I pray, in the name of Jesus Christ. Amen.

The ladies of the Tabernacle Choir sang "O Divine Redeemer," by Gounod.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, I trust that the few moments that I stand before you, I may have an interest in your faith and prayers, that what I say may be helpful, at least to some of us.

The wide range of subjects which have been talked about at this conference shows the scope of the gospel of Jesus Christ and shows us how in that gospel and in the gospel plan the Lord has provided for all of our needs. There is no phase of life, that we have to live, that is not fully covered by the principles of the gospel.

CONFIDENCE EXPRESSED IN CHURCH LEADERSHIP

As has been repeatedly observed, and I myself have mentioned, we are beginning a new era in the history of the Church. We have had great leaders in the past: President Smith, President Young, President Taylor, President Woodruff, President Snow, President Smith, President Grant, and now President George Albert Smith. Each of those brethren in the past had the love, confidence, and respect of every Latter-day Saint who was living as he should live. Those only have spoken ill who were not serving the Lord. As in the past, so it is today.

May I say, we miss today and through this conference, not only the presence, but the admonitions of President Grant—a great man, so esteemed by all who knew him in the Church and out, a man of

steadfast principle, a man who lived as he preached, a man who knew no guile, a man who was honest and truthful, a man respected and loved, to whom I gave all the loyalty I had. The world will not soon forget President Grant.

Now we come to President Smith, and again I say that to him I give all of the loyalty, all the respect, and I shall give to him all the love that I gave to President Grant. If I did not do so, I would not be worthy of the choice he has made. May God help me to do my duty.

CONTINUAL INSPIRATION NECESSARY TO GROWTH OF CHURCH

Brother Stephen L Richards yesterday said a few words, along with others, in connection with the growth of this Church. There has been a marvelous growth. You will remember that after the Savior died, Paul tells us some five hundred assembled together and he appeared before them. We may assume, I think, that that number was more or less the total of the congregation he had been able to bring together. A few days after Pentecost, Peter, preaching in the temple, talked to five thousand, many of whom seemed to be believers. But the growth of the church from then on, while great, seems not ever to have approached our growth in the matter of numbers. I dimly remember having read somewhere, that there were perhaps a hundred thousand members at the end of the first hundred years. We number almost a million. That one hundred thousand, or whatever number it was, went forward, but the records show that after the apostolic age, after the apostles died, people began to wander away from the truth. Some writers affirm that inspiration ceased. Perhaps that is why they did not grow more rapidly and certainly we have grown so rapidly because inspiration and revelation, of which Brother Widtsoe spoke, have continued with us during all these years. But even during the time of the apostles there began to be a falling away, as is clear from the Epistles of Paul, of Peter, John, James, and Jude. People began to wander off, and that wandering was increased in the succeeding centuries, accumulating speed, it seems, as it went on.

They began to gather into church teachings things to make Christianity a little more palatable to the philosophers of the time. They brought in something of Plato's doctrines, something from the philosophies of the Orient, they brought in dualism, and they mixed up with it a little Christianity and in reaction created the cult and the beliefs known as Montanism. Imperceptibly they went away. Why did they go? Because they were trying to satisfy the thought and the philosophy and the reasoning of men, in order that they might have their support and probably their praise. Thus came Gnosticism. Montanism was an attempted return to the early principles of the gospel. Out of the two, with other doctrines of philosophy and thought which came in, were developed the Christian beliefs and practices that were finally established with headquarters at Rome.

WARNING AGAINST CHANGES IN ESTABLISHED ORDER OF CHURCH

There is a deep lesson in all of that for us today. Already there are coming in amongst us doctrines that have no part or place in the pure doctrines of the restored gospel. These heresies are creeping in insidiously. They come to us from the philosophies of men, in no small part from the philosophies of the Christian scholars of the day. They make our doctrines, as they made the early Christian beliefs, more palatable to our philosophers, but so surely as they destroyed the Christian church in the early days, just so surely will they destroy us if we do not stop them where they are.

It is easy to see, too, how the early Christian church got away from the simple practices that the Lord established and that his apostles followed with.

I want to say a word particularly to you brethren and sisters who come from long distances, you who are in the outlying areas of the Church, surrounded as you are by the mass of the people who do not believe as you believe; you are subject to their influences, their social contacts, their habits, and their customs. You find inevitably that they try to lead you away, and you, being human, must struggle not to be led. Preserve, I say to you, brethren and sisters, the simplicity of our rites, few as they are, and our ceremonies. Do not begin to introduce elaborate dress and pageantry in connection with the administration of the sacrament. I would amaze you if I should tell you how far it is reported some have gone.

Please do not say to us: "You do not understand, you are up here, and we are away in these great, metropolitan areas, and you do not know our problems." Well, some of us do. Some of us have lived in great metropolitan areas. There is no area in which, for example, the sacrament may not be simply administered. Yours is not a peculiar situation, unknown.

Again: you do sometimes have long distances to go to reach your meetings, but so have the people in many, many rural areas in this state, the state to the south, and the state to the north. They get along, and so can you. Do not try to get into the position where you can get through with all of your worship in a couple of hours on Sunday morning. Do not do that. The point I hope you are getting is: do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own. You are not dissimilar, you are the same, and if you change and someone else changes to suit his convenience and his peculiar situation, and then someone else, somewhere else, and so on, we shall come to a time when our unity not only of observance, but of faith, will cease.

I plead with you, my brethren and sisters, hold fast to the iron rod.

You will never make a mistake by following the instructions and the counsel of him who stands at the head as God's mouthpiece on earth.

May the Lord give us faith and strength, may he give us determination, may we be valiant, may we have courage, may we live always simply, may we worship God in our hearts, not merely ceremony; may we be in truth his people, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

President J. Reuben Clark, of the First Presidency of the Church, has just spoken to you and it now falls to my lot as your presiding officer to say a few closing words as we finish this conference.

Nobody could stand where I am and look into the eager, upturned faces of a congregation such as this and not be impressed with the responsibility that attaches to counseling and advising such a remarkable group of people.

BLESSINGS ENJOYED BY THE SAINTS

The world is in a ferment. The conditions of the world in many places are anything but desirable, and yet we are permitted to meet together today, in peace, in this glorious weather, on this block that is so delightfully beautified. We are permitted to live here in the fresh air of these grand valleys and mountains, unafraid of any impending danger. What a grateful people we ought to be! When I think of the comforts and the blessings and opportunities, that have come into my life, because my forebears accepted the gospel of Jesus Christ and went through all kinds of undesirable and uncomfortable experiences in order that they might be permitted to worship God according to the dictates of their conscience, I am most grateful to my Heavenly Father.

No other country in the world is as blessed as this country. The Lord himself raised up the men to prepare the Constitution under which we live. Free opportunity to serve God, untrammled, has been vouchsafed to us by that Constitution, and the people of the United States of America, who have continued to honor God and keep his commandments, have retained an understanding of the purpose of life and a faith that is worth more than all of the wealth of the world.

THE CHURCH OF JESUS CHRIST

We in this Church, are only a handful of people. There are many churches in the world, many in the United States, which bear the names of the men who organized them, such as the Wesleyan Methodist Church, and others. Great and good men have come forward and sought to improve the conditions of the people, and the country in which they lived. We have the peculiar distinction of belonging to a Church that does not have the name of any man, because it was not organized by the wisdom of any man. It was named by the Father of us all in honor of his Beloved Son, Jesus Christ.

I would like to suggest to you, my brothers and sisters, that we honor the name of the Church. It is not the church of James and John. It is not the church of Moroni, nor is it the church of Mormon. It is the Church of Jesus Christ. And while all these men were wonderful and notable characters, we have been directed to worship God in a church that bears the name of his Beloved Son. I wish that our young people as they grow up would keep that fact in mind. We have become so accustomed to being called the Mormon Church by all our friends and neighbors throughout the world, that many people do not know the proper name of the Church, and I think the Lord would expect us to let them know that.

In all these churches there are good men and good women. It is the good that is in these various denominations that holds them together. It has been my privilege to be with people in many parts of the world and to be in the homes of many people of the various denominations of the world, both Christian and Jew. I have been with the Mohammedans; I have been with those who believe in Confucius; and I might mention a good many others. I have found wonderful people in all these organizations, and I have the tremendous responsibility wherever I go among them, that I shall not offend them, not hurt their feelings, not criticize them, because they do not understand the truth.

As representatives of the Church we have the responsibility to go among them with love, as servants of the Lord, as representatives of the Master of heaven and earth. They may not altogether appreciate that; they may resent that as being egotistical and unfair, but that would not change my attitude. I am not going to make them unhappy if I can help it. I would like to make them happy, especially when I think of the marvelous opportunities that have come to me because of membership in this blessed Church.

THE SAVIOR'S MINISTRY

Today, in many parts of the world, people are worshipping God in the way that they have been trained to worship. The people of the great nation of China worship, as they believe, in a way that will be pleasing to the Creator, if they understand that we had a Creator. And so do many others. That was also true in the days of Jesus of Nazareth. When he came into the world, there were many denominations. There were people scattered in different parts of the world that did not believe in the God of Abraham, Isaac, and Jacob. When Christ came to instruct the people, he told them that there must be faith in God and righteousness in life or they would not please our Heavenly Father. And so the Savior of the world came with kindness and love. He went among the people healing the sick, unstopping the ears of the deaf, and restoring sight to those who were blind. They saw these things done by the power of God. Comparatively few of them could understand or believe that he was the Son of God, but

what he did was in kindness and patience and love and forbearance. Yet his experience was such that upon one occasion he said:

. . . Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. 8:20.)

That was your Savior and mine, in his own world, if you will, in the world belonging to his Father. All that was here belonged to God and yet his only Begotten Son in the flesh had to call the attention of his associates to the fact that with all his majesty and his royalty, he still must live like other men. And when the time came for him to die, and be hung upon the cross, and cruelly tortured by those of his own people, his own race, he did not become angry, he did not resent the unkindness.

When the one thief on the cross railed against him, the other thief called attention to the fact that they were only receiving their just deserts, while here was a righteous man being unjustly punished. The one thief prayed, as best he knew how to pray, and the Savior of the world said to this man who was suspended alongside him on another cross:

. . . To day shalt thou be with me in paradise. (Luke 23:43.)

The people of the world do not understand some of these things, and particularly, many men can not understand how the Savior felt when in the agony of his soul, he cried to his Heavenly Father, not to condemn and destroy these who were taking his mortal life, but he said:

. . . Father, forgive them; for they know not what they do. (Luke 23:34.)

That should be the attitude of all of the members of the Church of Jesus Christ of Latter-day Saints. That should be the attitude of all the sons and daughters of God and would be, it seems to me, if they fully understood the plan of salvation. But it has remained for a little group, the group to which you and I belong, to call the attention of our Father's other children, day by day, to the fact that anger and hatred in our hearts will not bring us peace and happiness. So it is our privilege, possessing divine authority that has been conferred again in our day, to go into the world and teach men the message of the Savior that would have redeemed the world if people had accepted it.

This world might have been free from its distresses long ago if the children of men had accepted the advice of him who gave his all, as far as mortal life is concerned, that we might live again.

Christ answered those who asked him which was the greatest of all the commandments:

. . . Thou shalt love the Lord thy God with all thy heart. . . .
And the second is like unto it, Thou shalt love thy neighbour as thyself.
(Matt. 22:37, 39.)

That is the spirit of the Redeemer and that is the spirit all Latter-day Saints should seek to possess if they hope some day to stand in his presence and receive at his hands a glorious welcome home.

THE TRUTH TO BE PREACHED

When I think of the opportunities that the Lord has offered to us! One of the most difficult problems that we have had has been to carry this gospel to the nations of the earth. Hundreds, yes, thousands of our fellows have gone, in many cases without purse and without scrip, to the islands of the sea and to the nations of the earth, and to what end? To say unto our Father's other children: "The gospel has been restored again." The scriptures indicated that a true knowledge of the gospel would be lost; that the time was to come when men would run to and fro in the earth, seeking the word of God and not find it. It is our privilege and has been that of our forebears to say to mankind: "The time has come when the truth may be found. Surely you can see that the manner and form of worship that the people have been following all through the ages has not succeeded in bringing peace and happiness. Now, why not listen to the Lord."

Our missionaries have gone out and have said to the children of men:

"A humble boy, believing the Bible after he had read it, believing that there was a God who could hear and answer prayers, went out and knelt down in the woods near his home in the state of New York, and prayed unto the Lord, asking guidance. This boy had read in the scriptures where the Lord had said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

And so this boy, not yet fifteen years of age, because of his implicit faith in the promises of our Heavenly Father, had the heavens opened to him and God the Father and God the Son appeared and instructed him as to what he should do. Although a youth, he was older than the Savior of the world when His parents lost Him. When they found Jesus in the temple, they chided him because they had been delayed. It was at twelve years of age that Jesus said to his parents:

... wist ye not that I must be about my Father's business. (Luke 2:49.)

So, it is not surprising that a boy fifteen years of age, if he were inspired by the Lord, should desire to know what he should do.

Joseph Smith was able, notwithstanding the opposition of the adversary of all righteousness and all his emissaries, to face the contumely and hatred of a wicked world and finally he gave his life as a testimony of the truth of the gospel of our Lord that had been restored in its fulness to the earth.

The Church began with only six members. It has grown day by

day in spite of the opposition of the adversary. But for the powerful arm of righteousness, but for the watchcare of our Heavenly Father, this Church would have been crushed like a shell long ago. However, the Lord has said that he would safeguard us, and has promised us protection if we will honor him and keep his commandments. The Church in its early existence moved from place to place, and finally was driven through the wilderness and came out into this western land and established itself here, by the blessing of God, in a land then so undesirable that other people did not think they could live here and develop a satisfactory community. We can now see the results. Our forebears had the same faith that led the children of Israel out of Egypt and into the Promised Land, the same faith that led the Pilgrim Fathers across the mighty deep to the land choice above all other lands, the same faith that inspired the men who wrote the Constitution of the United States, the same faith that characterized the lives of the Hebrew prophets, who one by one were willing to give their lives in order that they might maintain their standards and continue the teaching of the gospel that the Lord had given to them. When we think of some of the prophets and the experiences through which they passed, it is marvelous.

ELIJAH AND THE PROPHETS OF BAAL

I have in mind now, the prophet Elijah who said to the people: Build two altars and let one be for God and the other for Baal. Then let us put the offering that is customary on each altar.

And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. . . .
(1 Kings 18:24.)

The priests of Baal were challenged by the true prophet of God, and so they called to Baal to send down fire from heaven, and they continued to cry. Elijah said: Cry aloud, perhaps he is asleep, or he may have gone on a journey. And when these men, these priests of Baal, who had been leading Israel astray, discovered their helplessness, it is said they jumped upon the altar, and they gashed themselves with knives. Then, Elijah, the true prophet of God, said: Father in Heaven, in order that the people may know that thou art God, wilt thou send fire down from heaven and consume the offering that is on the altar that has been built to thee. And not only were the altar and the offering consumed, but the water that had been poured over the offering to prevent its being easily burned was licked up, and the people stood there to find that of the hundreds of men claiming divine authority, there was only one man that God would recognize.

TEACHINGS OF JOSEPH SMITH

Now, when Joseph Smith, just a youth, announced that he had

seen the Father and the Son, it appeared ridiculous to many people. They had been taught that it was not possible for the Lord to appear to the children of men, that such manifestations were past and that the Bible contained all the information that was necessary. But the boy prophet knew because he had seen the Father and the Son. Knowing that it was not some imaginary thing, he continued his work, and under the direction of the Lord, organized the Church. Then our Heavenly Father sent holy beings to confer upon him divine authority, which had been lost to the world, as we read in the scriptures that it was to be lost to the world. There came John the Baptist who conferred the Aaronic Priesthood, and there came Peter, James, and John who conferred the Melchizedek Priesthood. These four men had lived upon the earth and offered their lives in testimony of the divine mission of Jesus Christ. When the time came for them to come and bring back the authority of the priesthood, they were not maimed and bruised as a result of the handling they had received by wicked men, but they were immortal, glorified, resurrected beings, who came to the earth and thereby established in the mind of the boy prophet, Joseph Smith, the truth that there was in reality a literal resurrection from the dead.

And may I say that there are comparatively few people in all the world who understand that there will be a resurrection. The Lord has again revealed this in our day. He has impressed it upon us and has given us to understand that when the time comes for that resurrection, if we are worthy that we will be quickened celestial bodies, and from then on, we will dwell in the celestial kingdom, the highest of all kingdoms. But he has taught us also that there are other places where we may go. If we don't want to go to the celestial kingdom, by being less careful and particular about keeping the commandments of God, we may go into the terrestrial kingdom, and if we are still more careless, we may find our way into the telestial kingdom, which is the least of the kingdoms of glory.

There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end.

The gospel of Jesus Christ was given to the world to prepare us for a kingdom that we would not be prepared for with any other gospel. And so the truth has come in our day. How thankful we ought to be to our Heavenly Father for that truth, how patient we ought to be with one another. How grateful we ought to be to those who have been willing to teach us the truth, and how willing we ought to be to keep our bodies clean and undefiled by the wicked things of life, knowing that we have been created in the image of God and that he expects us to take care of these bodies and keep them pure.

A HAPPY HOME LIFE

These are some of the thoughts that have come into my mind this afternoon as I have looked into the faces of this wonderful audience. I am grateful for the association and companionship of such as are here today.

I thank my Heavenly Father that I was born in this day and age of the world, and that I was blessed with goodly parentage that I might begin my earth life under favorable circumstances, for I want to say to you that I never knew anything wrong to happen in my father's home. There were always peace, happiness, and love; the rules of the Church were observed, and family prayers were as regular as our meals. While we did not have very much sometimes, we thanked God for what we had and it was sweet to the taste and sufficient to take care of us. When my father passed away, he left two families of children, and two mothers of those children. His life had been such that if there had been any problem among us, any question as to what should be done with reference to his affairs, all that was necessary for us was to say, as we united together, we will do whatever father would have done. We knew how fair and just and honorable he was, and so our problems were never difficult of solution, and we have lived together in the bonds of love, just as all the people of the Church should live. The gospel teaches us to love our neighbor as ourselves, and if we will do that, we will not be distressed, we will not have our feelings wounded, part of us will not be well-to-do while others are living in poverty. If we love our neighbor as ourselves, we will all do our full part, and our Heavenly Father has promised us his blessings in return.

RESPONSIBILITY TOWARDS OTHERS

Let me say I realize the great responsibility that is upon my shoulders. I know that without the help of our Heavenly Father, the organization with which we are identified cannot be successful. No man or group of men can make it successful, but if the members of this Church will continue to keep the commandments of God, live their religion, set an example to the world, love their neighbor as themselves, we will go forward, and increasing happiness will flow to us.

Today as I stand here I realize that in this city, in the Catholic Church, the Presbyterian Church, the Methodist, the Baptist, the Episcopalian, and the other churches, I have brothers and sisters that I love. They are all my Father's children. He loves them and he expects me and he expects you to let our light so shine that these other sons and daughters of his, seeing our good works, will be constrained to accept all the truth, not a little part of it, but accept all the truth of the gospel of Jesus Christ our Lord. Think what a marvelous opportunity we have! Think what a blessing it will be if we do our part here, as we stand on the other side of the Great

Divide, when our Father shall summon his great family together as he shall, to have these wonderful men and women, hundreds and thousands of them who have been our neighbors, and who have watched our lives, stand there and say: "Father in Heaven, we owe it to these thy children of the humble organization that bears the name of thy Son, we owe it to them that we have understood the truth and that we are here at the supper of the Lamb." That is our privilege, and our blessing.

Let us not complain at our friends and our neighbors, because they do not do what we want them to do. Rather let us love them into doing the things that our Heavenly Father would have them do. We can do that, and we cannot win their confidence or their love in any other way.

PRAYERS FOR LEADERS OF OUR COUNTRY

Fortunate are we to live in this great land of America. Fortunate are we to have had raised up from time to time great men to preside over the nation. I want to tell you that we can influence them, and we can help them, if from the depths of our hearts we will pray to the Lord to give them wisdom to carry on and not be swayed by the foolishness and avarice and wickedness of many of those who dwell in this land. It is your duty and mine to remember in our prayers the President of the United States of America, to remember the men who represent us in the Congress of the United States, to remember the executives of the states of the nation, and to pray for them that they may have divine aid. They are God's sons, every one of them, and he wants them saved and exalted. It will be our responsibility, with the added information that has been bestowed upon us, to carry the message to them in love, not in criticism and faultfinding, but with love in our hearts. And I want to say to you, I am sure we will win many of them to an understanding of the truth, and they will bless us forever.

HUMILITY EXPRESSED

I know that there are many problems and there will be greater problems as the days come and go, but the same Father in heaven that led the Children of Israel, that saved Daniel and the three Hebrew children from destruction, the same Heavenly Father that preserved our forebears that came into this western land and established them here, and blessed them and made it possible in the poverty of the people to have this great temple and other great temples, and houses of worship like this, that same Father, your Father and mine, is ready to pour out his blessings upon us today.

Let us evidence our faith; let us evidence our belief; let us set the example day by day, that no one shall be kept out of the Church because of any conduct of ours.

I thank you for the confidence that has been manifested, my

brothers and my sisters, in hoping that I may succeed, and promising as some of you have, that you will help me to succeed, because I am only a man, one of the humblest among you, but I have been called to this service—and I would not be here if I did not know I had been called—by the authority of our Heavenly Father. I will need the help of every man and every woman and every child, not for my blessing, but for your blessing, and for the blessing of the children of men wherever they may be. That is not *my* responsibility, that is *our* responsibility.

A FERVENT TESTIMONY

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, as I know that I stand here and talk to you. I realize, however, when I make that statement, that it would be a serious thing if it were not true, and there are those who will question its truth, but I have no question in my mind. If I did not know it were true, I would not dare to make that kind of statement to you or to anybody else, for in the not-far-distant future, in the natural course of events, we will all stand before the bar of God, and this man who is talking to you will stand there to answer for the things that he has said and done in life. Knowing that, and realizing the seriousness of saying that which is not true, and that if I have falsified I would lose my blessings, in love and kindness, I want to bear this testimony to you, my brethren and sisters who are here, to those who may be listening in, and to those whom I may meet from time to time, that I know these things are true, and I know that the Church of Jesus Christ of Latter-day Saints possesses divine authority and is guided by the Father of us all, and knowing that, in love and in humility, I bear you my witness that these things are true, in the name of Jesus Christ, our Lord. Amen.

President George Albert Smith:

The Tabernacle Choir will now sing "Hosanna," by Stephens.

The closing prayer will be offered by President Thomas M. Wheeler of the Sugarhouse Stake of Zion, after which this Conference will be adjourned.

Again let us suggest to you that in the crowded condition of our city you drive carefully, not too fast, and walk carefully, and be watchful as you cross the streets.

The Tabernacle Choir sang "Hosanna," by Stephens.

The benediction was offered by President Thomas M. Wheeler of the Sugar House Stake.

Conference adjourned.

The congregational singing was directed by J. Spencer Cornwall.

*Sunday, October 7**Third Day*

Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir was in attendance at the Saturday afternoon and Sunday morning and afternoon sessions and presented musical numbers at those meetings. The Tabernacle Choir male chorus was present at the Priesthood meeting and rendered musical numbers on that occasion. The Relief Society Singing Mothers of the Salt Lake stakes, Florence J. Madsen, Director, were present at the Friday morning and afternoon meetings and rendered musical numbers for those sessions. The Wasatch Ward Choir (Sugar House Stake) rendered special numbers at the Saturday morning meeting.

The music of the *Tabernacle Choir and Organ broadcast* was directed by J. Spencer Cornwall, Alexander Schreiner was at the Organ, and the Spoken Word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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By Bryant S. Hinckley

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